OCTOBER 1959

Dup. G.B.I.

The Methodist Woman

WORLD REFUGEE YEAR

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Ruth L. Bartholomew, Deaconess, head of the Department of English, Paine College, Augusta, Georgia

MEMORIALS TO GENERAL CONFERENCE

What is a Memorial? It is a petition to the quadrennial General Conference for legislative action. It is the Methodist way of getting a bill into the hopper of this great law- and policy-making body. Any Methodist member, group of Methodists, or an annual conference has the privilege of bringing any matter to the attention of the General Conference.

Properly prepared and submitted, these Memorials, often totaling several thousand, are carefully studied; then each one is allocated to the proper committee. Those on the same subject are brought together, analyzed, and, in due time, reported to the floor of the Conference.

RULES GOVERNING MEMORIALS

1. *One* subject for each Memorial. Send as many Memorials as you have subjects.
2. *Each Memorial* must be on a separate sheet, or sheets, of paper.
3. *Each Memorial* is to be in *triplicate. This is important.*
4. *No* Memorial will be considered from other than Methodist sources. *All Memorials must be signed.*
   (a) A Memorial presented by an individual member of The Methodist Church should give his name and the name of the church where membership is held.
   (b) A Memorial by an organization of The Methodist Church should have the name of the organization, *the name of the church,* the official, or officials who sign it, with the title of each.
   (c) A Memorial by a minister of The Methodist Church should give the name of the annual conference where his membership is held, his relationship to it, designating his appointment.
   (d) A Memorial by a local preacher of The Methodist Church should give his classification and where his church membership is held.
5. The form of a Memorial:

   To the General Conference of The Methodist Church, to be convened April 27, 1960, in Denver, Colorado:

   Dear Fathers and Brethren:

   I (or we) respectfully memorialize the General Conference of The Methodist Church, now in session, to (here follows your Memorial).
6. Send your Memorial, or Memorials, to Dr. Leon T. Moore, Secretary of the General Conference, Room 301, 1701 Arch Street, Philadelphia 3, Pennsylvania, as soon as you have it (or them) ready.

Christmas

again! You remember the oft quoted comment of Tiny Tim? I guess that is really the whole story of Christmas .... just "God bless us every one." One thing only has become important to all of us as Christians. The stretching of hands to all others of the earth. The sharing of the good news. Like the angels of old we share that news through eleven issues yearly of

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Credit: United Nations

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Names of subscribers and all money should be sent to The Methodist Woman, 7820 Reading Road, Cincinnati 37, Ohio. Sample copies sent free for use in canvassing.

All items for publication should be directed to the Editor at 150 Fifth Avenue, New York 11, N. Y., Room 1008.

In Memoriam

Miss Dora C. Saunby, **retired missionary nurse to India, died July 25, 1959, at the San Diego Methodist Home in California.**

She was born April 19, 1889, in London, Ontario, Canada, but was educated in the United States, receiving her nurse's training in the Hospital of the Good Samaritan, Los Angeles, California, 1912-1916. Later she was granted a B.S. degree in administration of Schools of Nursing from Teachers' College, Columbia University. Additional studies were taken at the University of Chicago.

Before beginning her missionary service, Miss Saunby had wide professional experience both in Canada and in the United States. In the summer of 1934 she visited India on a world tour and decided to return as a missionary.

Her work began in 1936 at Ellen Thoburn Cowan Memorial Hospital in Kolar, India, where she served as nursing superintendent and principal of the Schol of Nursing until her return to the United States in 1947.

Even though she had been in ill health for several years, she showed her continued deep interest in India by letters, gifts, and prayers. Her influence will live on in the lives of the graduate nurses now serving in many parts of the world.

Miss Effie A. Baker, **a retired deaconess, died on August 12, 1959, in Saranac Lake, New York, following a lingering illness. She was born November 21, 1874.**

Miss Baker received her training as a Methodist deaconess in the former New York Deaconess Training School, New York City, in 1908. She served under the former New England Deaconess Association from 1908-1923. At that time, Miss Baker went to North Dakota to take up pastoral work. She served in this capacity at Grand Forks, Cogswell, Bottineau, and Douglas until 1935, when she returned to her home state to serve the church at Saranac Lake. Miss Baker retired in 1940.

Miss Margaret Ragland, **who retired from active deaconess work in 1938, died at Robincroft Rest Home, Pasadena, California, July 16, 1959. She was born September 3, 1874, at Shelbyville, Texas, and was reared and educated in Pilot Point, Texas.**

Before Miss Ragland prepared for deaconess service she taught in public schools for five years. She was graduated from Scarritt Bible and Training School in 1908, when it was located in Kansas City, Missouri.

Miss Ragland was the first head resident of St. Mark's Community Center (then known as St. Mark's Hall), New Orleans, Louisiana. Her other fields of service included First Church, Birmingham, Alabama, from 1913-1922; First Church, Shreveport, Louisiana, 1923-1926; and Homer Toberman Settlement House, San Pedro, California, 1928-1934.

Calendar of Activities

CHILDREN'S WORK: Attend workshops and leadership classes for children's workers. Attend council of children's workers. Participate in plans for United Nations Day, and in Thanksgiving plans for children. Read pages in THE METHODIST WOMAN.

CHRISTIAN SOCIAL RELATIONS: Cooperate in community observance of United Nations Week and UNICEF trick or treat.

LITERATURE AND PUBLICATIONS: Obtain renewals of combination subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK.

MISSIONARY EDUCATION: Participate in the Week of Prayer plans. Present ideas for action following current study, "The Role of the United Nations in World Affairs." File the suggestions for teaching "Africa," page 33.

PROMOTION: Review the work of past months. This review might well include—a study of membership and evaluation of promotion plans.

SPIRITUAL LIFE: Stress spiritual values in Week of Prayer and Self-Denial. Report it as Stewardship. Cooperate in World-wide Communion Sunday.

STATUS OF WOMEN: See past issues of THE METHODIST WOMAN and WORLD OUTLOOK for information on work of the United Nations Commission on Status of Women. Suggest use of this material in October program on United Nations.

STUDENT WORK: Encourage those in service to visit churches where they are located.

SUPPLY WORK: Acquaint your Society with interesting information and human interest stories related to the institutions and projects on your Supply Work list.

TREASURER: Help in the promotion of Week of Prayer and Self-Denial. Post the center spread of pictures.

VICE-PRESIDENT: The general program, "Good News of Peace and Life," and the Circle program, "Faces to Reflect the Light," should be used to interest members in the study class on "The Role of the United Nations in World Affairs." Participate in the observance of United Nations Day, October 24, and also the Week of Prayer and Self-Denial.

WESLEYAN SERVICE GUILD: Observe Week of Prayer, also United Nations Day. Place new members on committees.

YOUTH WORK: Plan with the MYF council to have a committee work on the unit "The Christian Youth in War and Peace." (Printed in *Roundtable*—November 1 to 15)

QUIZ Answers are found in this issue of THE METHODIST WOMAN.

1. **Explain initials RIAL, WRY, MCOR.**
2. **Miss Dora Schoonmaker was the first missionary of the former Woman's Foreign Missionary Society to Japan. True or false?**
3. **The Dale Hollow Larger Parish is located in Texas. True or false?**
4. **The total membership of the Woman's Society of Christian Service is just over 1,800,000. True or false?**
5. **The Week of Prayer and Self-Denial is always October 25-31. True or false?**
6. **More than twenty deaconesses serve in Argentina. True or false?**
7. **Fellowship functions are an important part of Local Church Activities. True or false?**
8. **Wesley Community Center is located in South Side, Columbus, Ohio. True or false?**

Items of Interest

Candlelight Service

SETTING: *Two or three tables as needed on which are arranged clusters of candles —one cluster for each Circle, and in each cluster a candle for each Circle member.*

PRESIDENT: Though we pride ourselves on our individual importance, we sometimes forget that we are important also to the church and to the Woman's Society of Christian Service. I light a candle. See how it glows in this semi-darkness! But the light of one candle is not enough to guide us so now I light the candles of our Circle leaders. (*Circle leaders file by and light their candles from the one held by the president. Each Circle leader then stands directly behind her cluster of Circle candles.*

But these candles are not enough to light the way for all the women of _____ Methodist Church. The Circle leaders will light the candles of their Circle members. (*Candles are lighted.*)

More than _____ candles now light our way. Some are not burning too brightly. Others flicker briefly and then the flame dies. (*Each Circle leader snuffs out the number of candles which represent the inactive members.*)

See how much light is taken from us. Look at the remaining candles. Some belong to shut-ins who support us with their prayers and pledges; others to officers, committee members, and loyal women interested and ready to help when needed. We have _____ candles burning brightly. They represent—(*report on the highlights of the year's work.*)

See these snuffed-out candles on the table. Remember they symbolize inactive members. Won't you make an effort to relight a candle during the coming year? How? Call on an inactive member, preferably right after a Woman's Society or Circle meeting. Tell her about the program and the plans. Tell her about the friends you've made. Keep talking. "One loving heart sets another heart on fire." If we each try to relight a candle, the light of the Woman's Society will shine brightly. (*Circle leaders relight all candles.*) Pledge yourself now to do your share during the next year.

PRAYER: Our Father, as we stand before these shining candles, we pray that Thou wilt guide us in our work. We pray Thy blessing on our efforts. Help us to keep sight of the true goals of the Woman's Society. Help us to create a fellowship without barriers in our local church. We feel the challenge of our task and humbly pray for Thy love and guidance. In Jesus' name we pray. Amen.

—MRS. C. N. SCHNURR
Olewein, Iowa

Tools for a Vice-President

MRS. RUSSELL ADAMS, *vice-president of a district which includes the Panhandle of Oklahoma—250 miles one way and 80 another—sent these helpful instructions to the vice-presidents of her district.*

Now and then a local vice-president says she doesn't know where to begin. My advice is to begin where we are. To be able to guide a group toward more interesting, more informative and more inspiring programs, these tools are needed:

A Guide—Read especially pages 6, 27, 28, 29.

Vice-President's Handbook—Read it from cover to cover.

THE METHODIST WOMAN—It is impossible to be an effective member, let alone a good officer, without it.

WORLD OUTLOOK—Also keeps us informed of the work in the mission field.

Program Book, including *Worship Booklet*—Gives the total program of our organization. If we don't know, we don't care, and if we don't care, we don't give of our prayers, our time, or our gifts.

Handbook of World Federation of Methodist Women—It is our responsibility to see that the work of the Federation is presented at least once a quarter.

The Bible—Ours is not just another service organization—it is a *Christian* service organization.

Literature Catalog—It lists all materials, many are free for postage.

The importance of THE METHODIST WOMAN cannot be overemphasized. On page 23 of the April issue is a wonderful article, "Recipes for Better Meetings." In the same issue are several pages about the World Federation of Methodist Women. The May issue is a most helpful one, with an over-all calendar on the inside pages, a letter on page 30 from the Woman's Division vice-president, Mrs. T. Otto Nall, and "Slogans for Vice-Presidents" on page 49.

Drama Winners Announced

The Western Jurisdiction of the Woman's Society of Christian Service announced the winners of the Christian Vocations Drama contest for college students of the jurisdiction. The first prize of $100 goes to Miss Marlene Buck for her drama, "In Unbroken Line." The second of $50 goes to Miss Edith McDowell for her play, "Youth Decides."

Miss Buck is the daughter of Rev. and Mrs. Howard P. Buck of the Methodist Church, Marysville, Washington. Miss McDowell is associated with the Wesley Foundation at Colorado State College, Greeley, Colorado.

"The Unbroken Line" will be given October 21 at the evening session of the Thirteenth Annual Meeting of the Woman's Society of Western Jurisdiction at Rose City Park Methodist Church, Portland, Oregon. The youth of the area are to be special guests for this evening and Miss Mary Ann Doughton (U.S.-2, Francis DePauw Home) and Miss Marguerite Twinem will also appear on the program for the evening.

—*Mrs. E. E. Beckman*
Tacoma 8, Washington

ARRIVALS AND DEPARTURES

RECENT ARRIVALS FROM:

AFRICA — *Central Congo* — Miss Jayne Anker (Special Term), 1321 Woodbine St., Clearwater, Florida.

***Southern Congo*—Miss Marion Unkenholz, R.N., Route 2, Mandan, North Dakota (Regular).**

INDIA—Miss Ruby L. Hobson, R.N. (Regular), Box 237, Buckley, Washington.

JAPAN—Miss Carolyn Bowen (Term Completed), 2700 Chelton Road, Colorado Springs, Colorado.

KOREA—Misses Marion B. Shaw, R.N. (Regular), 21320 Collingham St., Farmington, Michigan; Faith Whitaker (Regular), c/o R. B. Whitaker, 142 Sea Cliff Dr., Aptos, California.

SOUTHEAST ASIA — *Malaya* — Miss Miriam Gruber (Regular), c/o Miss Clara French, 150 Fifth Ave., New York 11, N. Y.

RECENT DEPARTURES FOR:

AFRICA — *Central Congo* — Miss Sarah Reinecke (Regular).

***North Africa*—Miss E. Gwendoline Narbeth (Regular).**

***Southern Congo* — Miss Jane Crooks (Regular).**

INDIA—Miss Joy L. Anderson (Regular); Mrs. ArDelia Robinson (Regular).

JAPAN—Miss Mrytle Bandel (Regular).

KOREA—Mrs. Euline Weems (Regular).

LATIN AMERICA—*Brazil*—Miss Joy Betts (Regular).

***Mexico*—Miss Helen Hodgson (Regular).**

***Costa Rica*—Miss Virginia Lane (Regular).**

PHILIPPINES—Miss Doris Garrett (Regular).

WORLD REFUGEE YEAR

by ELIZABETH MEREDITH LEE

SINCE World War II, forty million people have been made homeless by wars, oppression, or national upheavals. According to the United Nations, about fifteen million of these are still homeless waiting for some miracle to bring them solid shelter, work, and security. Among these are Arabs in the Middle East, Chinese who fled from Communist China to Hong Kong, East Pakistanis now sleeping on railroad platforms of India, Koreans, and Vietnamese who fled to the south in their own divided countries. They are all the "human driftwood" of our century. They all ask the same questions: Does anyone know about us? Does anyone care?

In today's world, a new trend is apparent. Recently concluded was the International Geophysical Year. No nation could do it alone; but plannning together and spending billions of dollars, the world achieved through IGY enormous scientific advances. Perhaps even more important to humanity is a new kind of year just dawning.

Realizing the seriousness of the refugee problem, the United Nations, at its 1958 Assembly, voted to enter upon another international effort. Called the "World Refugee Year," or "The Human Year," it began officially on July 1, 1959, and will continue through June 30, 1960. Fifty-nine nations of the U.N. signed the agreement to do something about solving the refugee problem. World peace is at stake for these millions of homeless constitute a breeding ground for old hatreds and new wars.

The U.N. resolution for this "human year" presents these general aims:

• To focus attention on the refugee problem and to encourage additional financial contributions from governments, voluntary agencies, and the general public for its solution.

• To encourage additional opportunities for refugee solutions, through voluntary repatriation, resettlement or integration, on a purely humanitarian basis and in accordance with the freely expressed wishes of the refugees themselves.

For this worthy humanitarian effort there will be no one plan for all the world. Rather, the pattern of help will vary from country to country as each nation tackles the refugee problem within its gates; or, if mercifully spared from these human tragedies, will concentrate on some point of urgent need in other parts of the world. For example, in the United Kingdom, the U. K. Committee for WRY has set a goal of $5,600,000 to be used mainly in aid of international refugee problems. Iceland, with 163,000 people, has the smallest population of any member of the United Nations. Yet it has recently agreed, as its first gesture in World Refugee Year, to take twenty refugee fishermen from the Mediterranean area to man Icelandic trawlers; and to provide them and their families with homes and self-support.

The United States Committee for Refugees, headed by the Very Reverend Francis B. Sayre, Jr., has recommended for our own country the following:

• A Federal appropriation of $10 million over and above present outlays for refugee problems.

• Generous government allocations of additional surplus commodities.

• New legislation permitting the annual immigration of 20,000 refugees beyond those authorized by existing quotas.

• Intensified action by voluntary agencies (including the churches) in their continuing program and in their efforts to raise from the American people during the year at least $20 million over their normal campaign goals for refugee aid.

The Methodist Committee for Overseas Relief is the natural channel through which Methodists will do their part. Already MCOR has set goals as a guide for the Methodist good will which will be poured forth.

One goal will be to use greatly increased relief funds to help in the achievement of one of the United Nations chief aims during this year: To lift from the 140 camps in Europe the 35,000 refugees who have lived in that sordid condition for a decade or more. One fifth of these are children. For these people, World War II has never ended. There is no true peace in a refugee camp. There is only a constant battle for simple existence.

Certain self-supporting projects are proving that putting an end to the camps can be achieved if nations and individuals will help. Among these is a farming project on the Island of Sardinia, where some refugee families from the camps around Naples are beginning to support themselves in their own community. Another is a galvanizing project in Austria where the same thing is happening. In the Middle East, relief funds are used to establish an Arab Loan Fund.

MCOR also seeks, as another goal, sponsorships from the churches for the immediate resettlement in this country of some of the homeless who, under our present law, are entering every month. Without this church backing none may come in.

In an editorial on World Refugee Year, March 30, 1959, *The New York Times* said, "This is more than charity. It is a road out of present-day fears and hates, toward a kindlier future."

For the refugees themselves, World Refugee Year is their chance. For us, it is our challenge to help heal some of the world's human ills. No one is so sanguine as to believe that WRY can solve all the problems of all the homeless. But for some of them, somewhere, it can surely answer the haunting questions: Does anyone know about us? Does anyone care?

For further information write to MCOR, 150 Fifth Avenue, New York 11, New York. After November 1, the address will be 475 Riverside Drive, New York 27, New York.

ARGENTINE DEACONESSES

Edgardo Garcia

• Deaconess Leonor Gastaldi supervises absorbing games at a church-sponsored kindergarten in Buenos Aires, Argentina.

TWELVE deaconesses in the Argentine Conference carry on a variety of interesting activities.

One deaconess is the director of the Lena Knapp Student Hostel. This boarding home for girls—primary pupils and student teen-agers who wish to finish high school—was founded in 1952 with financial aid from the Woman's Division of Christian Service. It is situated in the town of Rosario Tala in the rural province of Entre Rios. The Methodist congregation of the town adopted this project and helps support it. Last year, with more help from the Woman's Division, the hostel was remodeled and enlarged to accommodate more girls. Some of the students receive scholarships and other pay fees with their farm produce which is useful in the commissary department.

Rosario Tala is not an educational center full of academic institutions, but just a country town sorely lacking in cultural advantages. In the country round about are well-to-do farmers; their daughters, however, were receiving very little education because of the inadequacy of country schools. Many who went to the city did not return to the rural scene. Anxious parents felt that it was safer to send their girls to school nearer home. But to find satisfactory boarding houses in town was a difficult proposition. That is the reason the Lena Knapp Hostel was established.

The first year fifteen girls lived in the hostel, but when school opened this year twenty-nine eager students awaited this opportunity. Miss Rosairo Narvaja, the deaconess in charge at present, is a graduate nurse, and a sincere Christian. She plans extra curricular activities such as Bible study, first-aid classes, music and recreation as well as the necessary household duties.

Six other deaconesses are assisting student pastors in five suburban churches of Buenos Aires and one is working at another church in the province. They conduct kindergartens, visit church members, or prospects, the sick and the poor. These deaconesses are in charge of the Christian education program of the churches—teaching or leading groups, promoting the woman's work and training local leadership. They must be ready to do everything from preaching to locking up the building after a meeting.

During the recent floods these deaconesses spent most of their time caring for the refugees, especially the children. Many homes were under water and places had to be found for the evacuees. Several churches became regular refugee centers.

One of the deaconesses was re-

by JOSEPHINE ABRAMS

cently married. She is the nurse at the Union Theological Seminary in Buenos Aires. While her husband continues his studies there, she is taking some special work, though she has completed her regular course.

Two others are taking time out this year for further training. One of these is Miss Rosita Shehirlian, who has served in Bolivia for three years. She is supported by all the Methodist women in the ten Latin countries where we have work. The other is the bride of one of our missionary preachers; both are studying at Union Theological Seminary in New York City at present.

Miss Adelina Gonnet, a recent Crusade Scholar at Scarritt College for Christian Workers in Nashville, Tennessee, has returned to Buenos Aires. She has been assigned to do social work at the Boca Mission, our Methodist settlement house at the mouth of the river where more people live per square foot than in any other part of the city. Besides visiting families in this area and making case studies, she operates a little dispensary of clothing and medicine for the very poor, which has been supplied by the other churches of the conference.

At our Annual Conference in January, Bishop Sante Uberto Barbieri appointed another deaconess and her husband to begin a new project, a hostel for university students. Plans are in the making for this new work.

Deaconess Leonor Gastaldi directs two daily kindergartens, one in the morning and the other in the afternoon, in two different churches. Kindergartens are one of our most effective forms of evangelism.

Deaconess Delina Diaz, in addition to working in one of the suburban churches over the weekend, is secretary to Bishop Barbieri. She is the president of the Deaconess Association, and for the past three summers has organized an institute of study for the group.

All twelve of the present deaconesses received their training at Union Theological Seminary in Buenos Aires or at the Institute for Girls, now a part of the Seminary.

Future deaconesses are students there now. Of the twenty-one girls enrolled, eight are Argentine Methodists, which means eight more potential deaconesses. Under the guidance of their professors, they are leading groups, teaching classes in churches scattered throughout the city, or working in the experimental kindergarten at the Seminary. As the local churches become stronger in numbers and finances they will need more and more deaconesses.

• Kindergarten activities among the very young offer unusual evangelistic opportunities in making contact with new families.

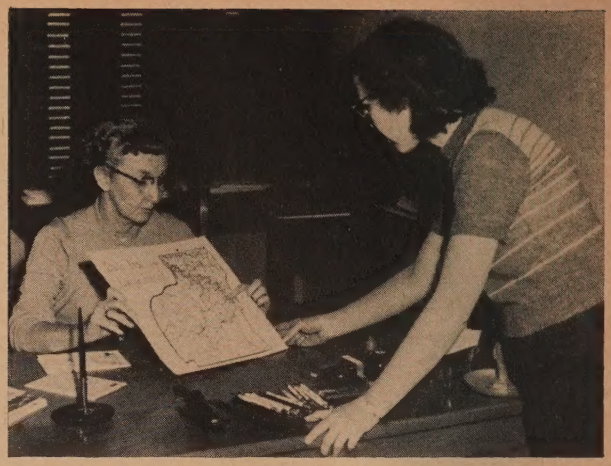
Edgardo Garcia

A UNITED WITNESS

the dale hollow larger parish

by

BETTY WADE



Mrs. Ward Brown and Betty Wade discuss plans for the recently organized Sunday school at Bolestown, heretofore unreached by other churches. Mrs. Brown is chairman of the Christian Education Committee of Dale Hollow Larger Parish.

"IT'S a sight the difference in the way folks get along now and ten or fifteen years ago!" The speaker was a middle-aged woman sitting beside me at a laboratory school in an open-country church. "It's this Dale Hollow Larger Parish that has done it," she continued with conviction.

That was two years ago. As a Methodist deaconess and rural church and community worker just arrived to serve as director of Christian education, I could only take her word for the change that the years had brought. I had no way of knowing how much of the change was effected by the cooperative work of the churches making up the Larger Parish. But this I knew: my own position was made possible by the joint planning and pooling of resources by twenty-eight churches and four denominational boards. And I knew that the excellent lab school I was attending could not have been provided by any one of them alone.

History

The Dale Hollow Larger Parish, which includes churches in Overton and Pickett Counties in Tennessee, was first just an idea, a dream, in the minds of a few men. Pastors were concerned about the tremendous needs of their people. There were economic, health, and social problems as well as spiritual ones. Decreasing rural population had left a countryside dotted with weak churches, each struggling for existence while drained of leadership and resources. The drive for self-preservation left little energy for the kind of witness and service to the community which should characterize a Christian church. Rivalry and competition developed wherever two churches tried to retain a program in a single community. Many churches had only once-a-month preaching service and a summer revival. Sunday schools were inadequate; youth activities and vacation church schools were practically unknown in most of the communities.

These dedicated ministers saw needs they could not meet alone. They saw areas of overlapping and areas of neglect. In their concern they shared similar problems, and as they began to work together a bond of Christian fellowship evolved. They preached at revival services for one another and worked side by side for community improvement. With the pastors leading the way, the Methodist, Presbyterians USA, and Christian (Disciples of Christ) churches of the area launched out in a cooperative venture. Later they were joined by the Cumberland Presbyterian churches.

The organization itself has been functional, changing as experience dictates. The policy-making body is a Council composed of three representatives and the pastor of each church.

Most of the planning is now done in the four departments: Christian education, community development, church development, and world outreach. Each department is composed of five laymen and two pastors. The Executive Committee (Council officers, department chairmen, and pastors) co-ordinates the plans of the several departments. Laymen have shown increasing interest, and turnover in pastoral leadership (so characteristic of rural areas) has not had a crippling effect.

One of the earliest expressions of the new-found spirit was a comity agreement among the churches which says that each denomination will have as its territory those places where the majority of the church members are of

that denomination. At certain points established churches voluntarily combined with others.

Stewardship

The income of the churches in this area has been increased through emphasis on stewardship. The Lord's Acre plan has been promoted throughout the Parish and marketing aid given by means of a Lord's Acre auction sale. Many churches have improved their facilities or met special needs in this way.

Lord's Acre projects have brought spiritual benefits too. Children across the road from the Alpine group project had never participated in church affairs. One day when twenty-five other boys and girls set out pepper plants, they timidly joined the group. At the end of a row one of the children straightened up a protesting back and said, "I'm going to just beg Mamma to let me come to Sunday school, Sunday." Later that afternoon one of the other girls was heard to say to her, "If Mr. Turnbull takes us swimming tomorrow, you go with us. I have an extra bathing suit that will just about fit you."

The church development department is initiating a project to encourage local church improvement of facilities and program. Each is asked to set goals and keep records of its achievements during the coming year. At a parish-wide rally we will share reports of progress and recognize each other's accomplishments. Mutual encouragement rather than competition is the rule as good neighbor churches observe one another's activities.

The sharing of resources, both leadership and equipment, has made possible enriched programs in all the churches. The smallest church in the parish has easy access to audio-visual and other aids, not always found in some of our larger churches.

The larger parish provides a teacher for a course on "The Bible as History" in the Livingston High School. This elective credit course is possible only because of public confidence in the larger parish. A small adult Bible class meets regularly as an outgrowth of a Leadership Training School. Pastors and other qualified teachers guide in a program of home Bible study.

A radio station built in 1956 provides channels for morning devotions and various special services conducted by larger parish churchmen. Last summer twenty vacation church schools were held, with over 1,000 boys and girls participating.

The director of Christian education is welcomed to the rural schools where she may lead in worship, tell stories, show filmstrips, or direct recreation. Or perhaps she may distribute a pamphlet on health or nutrition, a Scripture portion, or a story paper, depending upon what needs she finds in the area.

Philosophy

The parish is based on the philosophy that the church should serve the community around it, and minister to the total person and the total life of the community. Its program has been a dynamic one, flexible in face of changing needs. A few years ago when there was a high incidence of tuberculosis and few facilities for the care of patients, a tuberculosis rest home was established with the help of denominational mission boards. When other facilities became available and preventive measures made the disease less prevalent, energy and resources were channeled into other projects.

One of the real challenges of a larger parish is its opportunities to make a united appeal in community affairs. The parish has led the way in securing Overton County participation in an indigent hospital benefit plan, and in the distribution of surplus food commodities in a distressed mining area.

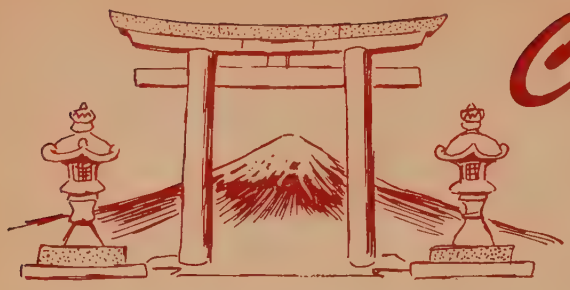
An area development committee is studying Overton and Pickett Counties, with special concern for home employment for men and women. The parish secured help from the Board for Fundamental Education in the teaching of weaving, and a small craft shop is now in operation.

In an area which has long been considered mission territory and has received much mission support, there is almost inevitably a lack of outreach. Often we have only received and thus missed the blessings that come from giving. The need for mission aid is gradually diminishing. Today larger parish leaders are active in county projects such as CROP, as well as other charity drives. UNICEF is becoming an annual Hallowe'en emphasis. The World Outreach Department sponsored a used clothing drive in which they realized their 1,000-pound goal. The youth of the parish have "adopted" a Korean orphan; vacation church school offerings are primarily for missions or overseas relief. A school of missions is on the agenda for next year.

There have been difficulties in the fourteen-year history. Sometimes we see things differently. Often we are discouraged. Occasionally denominational programs do not mesh easily. But the spirit has been one of mutual trust and brotherly love which always carries us through.

In the larger parish no one is a loser. No church loses its identity. Each carries out its own denominational work. Each is free to participate as it chooses. All share alike in the benefits regardless of their contribution. We do together only those things which can best be done cooperatively. Our united witness strengthens all of the participating churches and heightens their impact on community life, thus advancing the cause of Christ.

The richest reward is the joy of Christian fellowship which we experience. We seek not only to work with Him in the building of His kingdom, but also to answer the prayer of our Master who prayed that we might all be one.



Centennial Year

ONE HUNDRED YEARS OF PROTESTANTISM IN JAPAN

by THOBURN T. BRUMBAUGH

THROUGHOUT 1959, particularly during the month of November, Methodism joins with other evangelical bodies in celebrating the Centenary of Protestantism in Japan. There were Methodists in Commodore Perry's and Townsend Harris' early political and social contacts with the Japanese nation. However, it was not until 1873 that America's first Minister to Japan secured signatures to the first treaty of navigation and commerce with the Japanese. Even before our "big, black ships" had forced a peaceful entry into Japan's ports in 1853 and 1854, American missionary societies had been planning to send workers to these islands. It required delicate negotiations and the beginnings of mutually satisfactory commercial relations to bring Japan's feudal regime to a willingness to permit foreigners to live in specified areas of certain Japanese cities. Even then penalties were prescribed for any who preached or accepted Christianity, a hated foreign faith.

When the time seemed propitious in 1858, a chaplain of the United States Consulate and a visiting missionary from China sent an urgent appeal to the mission boards of the Episcopal, the Presbyterian, and the Dutch Reformed Churches in America to appoint missionaries to Japan for residence and evangelistic effort. The Protestant Episcopal Church responded first by sending over from China the Reverend Mr. John Liggins and the Reverend Mr. Channing M. Williams. They arrived in May, 1873, and from these beginnings the Episcopal (or Holy Catholic) Church of Japan took its birth. Therefore, the official celebration of the Centenary of Protestantism was first commemorated in May of this year with visits from the Archbishop of Canterbury and many other dignitaries of the Church of England and other Anglican bodies around the world.

In the fall of 1873 three missionaries of the Dutch Reformed Church (now the Reformed Church in America) arrived in Yokohama: a medical man, an educator, and a pastor, all versatile and highly trained Christian leaders. Of these Dr. Guido F. Verbeck, because of his linguistic and other abilities, had the most profound influence on the Japanese in their early contacts with the Western World and especially with organized Christianity.

The Northern Presbyterians soon had available a veteran missionary who, at forty-five years of age, went from China to begin a period of thirty-three years of service in and around Yokohama. Linguist, physician, educator, and church builder, James C. Hepburn was recognized as the epitome of Christian missionary enterprise. His name is today the most venerated of all the early missionaries to Japan.

One other pioneer of early Japanese Christianity, Jonathan Goble, was a United States Marine in the Perry expedition. He was deeply impressed with Japan's need for the Gospel, and was back at work there as an ordained minister in 1860. Still another, Dr. D. J. Bettelheim, should be recognized among the pioneers. His missionary services were in the Loo Choo Islands (now the Ryukyus), even then an acknowledged part of the Japanese Empire. As early in 1847 Dr. Bettelheim was engaged in Christian work in Okinawa. A converted Jew, he served as a representative of the "Loochoo Naval Mission," organized by officers of the British Navy. Even before Japan was open to Western cultural infusion, Dr. Bettelheim had translated certain portions of the New Testament into the Loochooan tongue, which closely resembles the Japanese. Thus he prepared for the day when missionaries could introduce Christ to Japan's literate millions through the printed page.

Methodist Pioneers

Methodist missionaries did not arrive in Japan until 1873. True, an effort was made by the Oregon Conference in 1859 to bring this new field to the attention of the General Conference; but the General Missionary Committee of 1860 went no farther than to say that "this committee looks with favor upon a mission to Japan as soon as the condition of the treasury will permit." On June 1, 1873, Robert S. Maclay arrived in Yokohama with his wife to start Methodist mission work. Before the year was past four other missionaries were there with their wives: Rev. Julius Soper, Rev. John C. Davison, Rev. Irvin H. Correll, and Rev. Merriman C. Harris, who later became Methodism's first full-time bishop in Japan.

The first Methodist mission was organized on August 8-9, 1873; and by October land was purchased in Yokohama, Tokyo, and Nagasaki, for missionary residences and at least temporary places of worship. On October 4, 1874, Miss

Dora Schoonmaker arrived as the Woman's Foreign Missionary Society's first representative. Missionaries of the Methodist Church of Canada reached Japan about the same time, as did also those of the Methodist Protestant Church, and a little later those of the Methodist Episcopal Church, South.

All this is sufficient to indicate that Methodists around the world have ample reason to participate in the Centennial observances which Protestant bodies are celebrating in this year of Our Lord, 1959. It is interesting to note that even many recent arrivals in Japan, notably those related to the Pentecostal and extremely "evangelical" groups in the United States, are quite as vigorous in regarding themselves as true descendants of the pioneers of 1859 as any of the "old line" Protestant bodies which sent them out.

Churches and Schools

Today Protestant churches in Japan embrace a total membership of approximately 350,000 Christians. Roman Catholics number about 250,000 and Greek Orthodoxy claims about 35,000. Yet if Protestants included in their statistics all who are born into Christian families or those who are "adherents," though not thoroughly catechized or baptized, as do certain churches of other lands, the total Christian constituency would be well over one million. This would produce a better public reaction than the mere "one half of one per cent" which is frequently referred to as Christianity's total impact upon the life of this nation.

Again, it should be noted that by 1958 statistics, there are 2,843 organized Protestant churches and an additional 1,718 preaching places scattered throughout Japan's many islands, augumented by 693 Catholic and 149 Greek Orthodox churches, making 5,403 in all. Full-time Protestant ministers number 4,375, and foreign missionaries 1,663.

In considering the total extent of Christianity's integration into the warp and woof of the nation's life, perhaps the church-related schools play the most significant role. There are over 600 Christian schools of various grades and sizes in Japan. Of these 242 are Roman Catholic, the others essentially Protestant in character and connections, some of them grouped into institutions of many departments. The 76 Protestant institutions and their related schools, all affiliated with the Educational Association of Christian Schools, may be broken down into the following categories, as of 1957:

	Schools	*Teachers*	*Students*
Elementary Schools....	12	223	4,261
Junior High Schools...	65	1,428	30,544
Senior High Schools...	74	2,107	42,916
Junior Colleges.....	34	1,504	10,850
Four-year Colleges....	16	2,277	43,627
Graduate level	6	(included above)	975
Totals	207	7,539	133,173

It is also significant that there are more than sixty theological schools of various types and grades of work enrolling about two thousand students preparing for full-time Christian service.

Another caliper by which the influence of Christianity may be measured among the Japanese people is the large number of institutions of social work ministering to the public in the name and spirit of Christ. Literally hundreds are all over Japan but one notes that sixty-five such institutions related to the Japan Christian Social Work League render service through infant homes, day nurseries, homes for dependent children, homes for mothers and children, medical agencies, old people's homes, homes for physically handicapped, women's rehabilitation agencies, agencies for blind children, settlements, homes for physically weak children, child welfare nursing schools, homes for juvenile training and education.

It is, therefore, very impressive when all other Protestant institutions, as well as the churches, join in the observation of the Centennial of Protestantism in Japan. Small wonder that since last January radio and television channels have given attention to this significant anniversary. Newspapers and magazines have devoted much space to reports and stories of the early missionary personalities and endeavors illustrated by many fascinating and nostalgic pictures. Movie houses show black-and-white as well as technicolor films of pageants and other celebrations in which the events of yesterday are acted out by characters in costume.

The National Christian Council, the United Church of Christ, and many other related institutions have designated the first week of November as the period for official observance of the Centennial. Public meetings are announced for most of the large halls and even certain of the stadia of Tokyo, Osaka, and other cities. Official guests from overseas will be welcomed and introduced to the public. Nation-wide and city-wide services will be held in the largest churches available. Dinners, luncheons, and tea parties will commemorate significant events and recognize certain retired missionaries who, while not old enough to recall the opening of Japan to the Gospel, nevertheless knew personally some of the pioneers.

Dr. E. Stanley Jones, after concluding his fifth evangelistic program in Japan since the end of World War II, testifies that the Japanese now are more receptive to the saving Gospel of Christ than he has ever known them to be. Those who know Japan well are aware that this deep-felt yearning does not necessarily mean that all Japanese will some day be enrolled within the membership of an established church. However, if Christian evangelism involves winning men, women, and children to love and loyalty to God the Father of our Lord Jesus Christ, then Japan's next century may be one of progressive commitment to Christ and the kingdom of God on earth as it is in heaven.

New Campus

marks school's 75th year

by

ELIZABETH J. CLARKE

Miss Yae Kakizono, principal, is a graduate of Fukuoka Jo Gakuin.

AS Protestantism focuses attention this fall on a century of missionary service in Japan, one institution of the Woman's Division of Christian Service is making plans to observe the seventy-fifth anniversary of its founding by moving to a new campus. Fukuoka Jo Gakuin will relocate two miles from its present site to a lot on the growing edge of Fukuoka by May, 1960, the date set for the anniversary observance. Directing these and other important changes is Miss Yae Kakizono, principal, the school's first graduate to be chosen for this position.

Buildings now under construction on the new campus consist of an administration building, junior and senior high school classrooms, home economics and science building, library and music building, auditorium, dormitory, faculty residence, gymnasium and athletic field, garage and storehouse. Already in use is the new kindergarten to which more than 100 children are daily transported in the bus provided by the Woman's Division. Mothers' meetings and several Sunday services are also held there.

These modern buildings on the spacious campus bought by the alumnae several years ago somewhat symbolize the expansion of the school from the "small native building" in which it opened in 1885 with "thirty students all self-supporting who formed what was practically a day school for want of room for boarders," according to an article in the *Japan Evangelist* (October, 1900). The school was founded in response to a request from Japanese Christians converted in a revival in Fukuoka in 1884 who sought Christian education for their daughters:

> Our Woman's Foreign Missionary Society ladies in Nagasaki were urgently petitioned to open a girls' school, a branch of Kwassui Jo Gakko, but replied that they must first ask permission from the home authorities, and could not expect a reply before April 1. The first boat from Nagasaki landing at Fukuoka after April 1 found a great crowd waiting on the shore to welcome the new missionary. The missionary did not then appear; but the people would accept no refusal, so after prayerful consideration Miss J. H. Gheer volunteered to go alone, seventy miles from any other Europeans, and open the school. Reaching town in May, the school was opened on June 1.

During the past quarter-century much of Fukuoka's significant growth and service has been due to the consecrated leadership of its late principal, Miss Yoshi Tokunaga. Firmly convinced that it should be a Christian school, Miss Tokunaga never compromised in her attitudes, though she was frequently opposed in her program, as were the school's early leaders. At one time local authorities ordered the institution to eliminate the teaching of Bible from the curriculum or to abolish the primary department. The latter was done.

As the school's first Japanese principal, Miss Tokunaga maintained the Christian emphasis during the tense prewar crisis in Japan, the difficult wartime period and throughout the crucial postwar reconstruction period after three-fourths of the buildings had been destroyed by bombs. Her influence and leadership extended far beyond the school's boundaries, among its students and alumnae scattered throughout Japan. She served as president of the Fukuoka Y.W.C.A., as a member of the city's board of education, and of the prefecture Social Welfare Commission. Shortly before her death she was awarded the Sixth Order of Merit Blue Ribbon Medal by the Emperor of Japan, the second such award made to a living Japanese educator.

Miss Kakizono comes to her task as Miss Tokunaga's successor well

Kindergartners off for a swim at the seashore. The new kindergarten building, already in use, is shown in the background.

qualified to cope with the school's many problems. She is a graduate of Tokyo Woman's Christian College and was formerly engaged in evangelistic work in Kyushu. She was chosen acting principal at Miss Tokunaga's request during her long illness; together they shared the belief that Fukuoka should be "Christian without compromise." To this end a conscious effort is now being made to reorganize faculty responsibilities to maintain the proper balance between the religious education and academic aspects of the curriculum. Greater faculty participation is being encouraged, also the employment of the democratic processes in policy-making discussions and decisions.

Based on questionnaires submitted by the students of the church school, decision has been made to revise the church-school curriculum to meet their religious needs more adequately. The survey of student religious status, expected to continue through the years, should prove helpful both for the students and for the future religious program of the school.

During these administrative and policy-making changes, a number of interesting activities have continued for the school's 1,400 students, among them a religious retreat for 150 students, the observance of Religious Emphasis Week with outside speakers and the visit to the campus of about 1,000 persons attending one of four United Church Assemblies held in Japan during 1957. The school also won second place in a national music contest, having won two firsts, two seconds, and one third place in the past five years.

A significant service sponsored by the school consists of monthly visits by several staff members to the 150 girls in the Kyushu Detention Home for Girls. A simple service is held, often with a message by a city pastor, followed by filmstrips, slides, fun singing, and occasional recreation. On Mother's Day each girl received a carnation and at Christmas there were inexpensive New Testaments for the girls and Testaments and hymnals for the teachers. Although the Fukuoka girls are not permitted to visit the Home, they help financially and also mimeograph song sheets.

It is impossible and unnecessary to try to measure what effect one Sunday afternoon a month has in the lives of the girls, but perhaps it opens new vistas of hope and awareness that what they do does matter, for each is a child of God.

This new bus, provided by the Woman's Division, which transports youngsters daily to the new campus, is also used for special outings.

The House That Became a Center

by

JOYCE RAYE PATTERSON

Shultz Studio

Fifty years of service among persons of all ages in South Side, St. Joseph, Mo.! That is the record of Wesley Community Center, now adequately housed in two buildings.

DETERMINATION and faith—these words are attributes of the men and women who, fifty years ago, saw a need and had the courage to do something about it. A Wesley Community House was established in the South Side of St. Joseph, Missouri, in November, 1909, to meet the needs of persons living in that area. A nursery, citizenship classes, mothers' clubs, and night school were organized by Miss Frances Scott, the first deaconess assigned to this new project. From this beginning, the work has undergone many and varied changes. The facilities have grown far beyond the dreams of the persons serving on the first Board of Directors. From a small frame house the building has expanded into an area that would cover almost a complete city block. Truly the house has now become a center. The agency is now a center of activity serving children, youth, and adults.

Day Care Nursery

As early as 6:15 in the morning the building begins to echo with the sound of children's voices. The day-care nursery children are arriving! This is the only state-licensed nursery in the city. An average of twenty-eight children attend each day. The nursery is to serve children of working parents. Mother and Dad can always do a better job in their employment if they know their children are under good supervision. The children participate in all kinds of activities from playing house in the housekeeping corner to constructing skyscrapers in the corner where the blocks are found. A popular activity is the "nursery drag-strip"—a time when the children go into the gym and ride their tricycles, wagons, tractors, and other vehicles. A health program is a very important part of the day-care service. The public health nurse checks all the children once a day. This provides opportunities for the staff to counsel with parents concerning the health needs of each child. This is just one phase of family counseling between staff and parents.

Children's Activities

At least fifteen club groups are available for children in the first seven grades. Many different kinds of activities are carried on: building model airplanes, learning creative activities in crafts, sewing, cooking, woodworking, and discovering the basic fundamentals of electricity. "Friendship Clubs" enroll children who enjoy being together. Their activities are planned with a trained staff person. They go on tours of the city, play games, do crafts and other special projects.

The main purpose of the club program is to help children become better Christian members of a group. They learn how to be good group participants. This gives them an important tool of life. No matter what they do in the future, they will be part of group action in their family, church, or community.

Teen-age

Over 500 youth participate in teen-age activities at the Center. Teen-age Night held once a week is the most popular activity. Youngsters find ping-pong, pool, shuffleboard, and table games awaiting them when they arrive for an evening of fun and fellowship. A room is available, too, for those who want to study. A staff person is always willing to be of assistance on difficult assignments. Teen-age clubs are also very active at Wesley Center, two for girls and one for boys. They have social and community projects and are working hard now repairing toys for Christmas. These will be given to deserving families for their children. Sports are, of course, popular with the boys; after each club meeting they participate in basketball, boxing, pool, or volley ball.

Athletics

Wesley Center operates a Church League for basketball and baseball. There is always a tremendous response to the league play, with twenty-five church teams usually entered in each league. The Sportsmanship Trophy is the coveted award in each division of the League. Boxing is also a popular event and each year a very effective boxing team is entered in the city's Golden Gloves Tournament. Last year the gym at the Center was used for the city tournament with over 1,000 persons attending. Some boys who never participate in any other activity are reached by the Center's boxing program. This provides contact with many boys tabbed by the community as "juvenile delinquents."

Shultz Studio

"This is good stuff!" The nursery snack hour is a favorite time of day, especially for the young man on the right.

Adult Program

Fifty years ago, when the Center was established, one of the first groups organized was the Americanization class. Today citizenship classes are continued. In them, persons seeking naturalization papers learn to speak English, study United States history and government. As many as thirty have successfully passed the test at one time. The day the oath of citizenship is taken is a thrilling one for the staff as well as for the class.

The Senior Citizens' program is an integral part of the activities. One hundred twenty-five persons hold membership in the Over 60 Club and the Adult Friendship Club. The fact that they are over sixty does not mean they are inactive. On each meeting afternoon members of the club usually square dance about two hours, with their own members as musicians and callers. Other activities include a twenty-five voice choir, craft club, visitation group and the Fishing Club. During the summer the Fishing Club caught 110 pounds of fish and held a fish fry for all members. The Club provides a fine opportunity for fellowship among the senior citizens of the community.

A popular sports program gives Wesley a regular contact with these active teenage boys. It helps counteract juvenile delinquency, too.

Shultz Studio

The past fifty years have seen many changes in the community known as "South Side, St. Joseph" in the house named for John Wesley. The community has grown into a thriving industrial and residential area boasting some 20,000 people. Wesley House has become the center for community activity with a membership of 1,300 and a staff of twenty-five full-time, part-time, and volunteer workers. It has grown from a frame house to two brick buildings, each two stories high: a new recreational building, housing the gym, lounge, kitchen, and game room. Yet the purpose of the agency is the same —to help each man, woman, and child who comes to the Center to "grow in wisdom and stature and in favor with God and man."

Town and Country Conference

by WILLIAM WATKINS REID

THE Woman's Division of Christian Service was one of the agencies of The Methodist Church that sponsored "The Fourth National Methodist Town and Country Conference" in Wichita, Kansas, July 21 to 24. And—because of their deep interest in the welfare of the small church and its impact upon the people who attend it and the community that surrounds it—it was not surprising that of the more than 1,200 delegates and visitors 600 were women. Many were members of Town and Country Commissions in their annual conferences. Most of the other delegates were ministers and laymen active in similar commissions in almost every conference, including Alaska, Puerto Rico, and Hawaii.

Mrs. J. Fount Tillman, national president of the Woman's Division, was one of the few platform speakers on the program; Mrs. Willis J. Perryman was treasurer; and Miss Cornelia Russell was on the executive and program committees, as well as leader of a discussion group. In the final day's panel discussion on "The Methodist Church and the Changing Community," three women workers shared in presentations on how the needs of special peoples were met by church institutions in their communities. Mrs. Trinity Williams, of Picayune, Mississippi, and the Misses Zadie Jo Pruitte and Carolyn Varner, of Royston, Georgia.

Study and Clinics

This was a "study conference," with platform speeches kept to a minimum. For some two years before the Conference, surveys had been made at Boston University, Drew University, Garrett Biblical Institute, and the University of Illinois on various matters related to the church in the small community. These were presented each morning by resource leaders and then the Conference divided into some 67 study groups each considering the question of the day. In the evening, a summary of the group findings was presented.

"The Message From Witchita," which follows, attempts to summarize some of the main findings of these discussion groups. It was written by Bishop Edwin Edgar Voigt, chairman of the Interboard Commission on Town and Country Work; Dr. Glenn F. Sanford, and Dr. Elliott L. Fisher.

A new "tool" that bids fair to take prominent place in the educational processes of The Methodist Church made its debut in Wichita. It is the "resource clinic" in the various activities of The Methodist Church and its agencies and interests. The resource clinic has been described as a combination of the well-known "exhibit" of board and agency activities, a "table" where literature and other helps may be "picked up," a consultation booth, and a demonstration of agency services.

Actually, at Wichita, there were some 25 resource clinics, each emphasizing and displaying some feature of Methodist activity—from book publishing to the recruitment of candidates for the ministry. In each clinic (a fairly large booth with tables and two chairs) there were wall displays, and on the tables literature concerning the specialty. But what distinguished the "clinic" from the well-known "exhibit" was that each booth was manned by a representative of the agency concerned, and the representative was there for patient consultation on any problem that one might have in this area of church activity. Half-hour periods of personal consultation were scheduled throughout the day between the agency representative and the inquirer. There was no haste and no brushing aside of questions.

The Message From Wichita—

NEARLY 1,200 of us who love and serve Methodist people in town and country churches have been conferring in the National Methodist Town and Country Conference in Wichita, Kansas, July 21 to 24. We have talked and prayed together to learn to minister more effectively to men and women in these areas of our nation.

Our deliberations have led us to proclaim again our love and devotion to The Methodist Church, and at the same time to make her a better instrument for doing the will of God, for proclaiming the ageless Gospel message, and for serving more adequately the people in the churches and communities around the world that look to Methodism for guidance. (This concern was shown in a offering taken from migrants in the United States and for Near East refugees and work in Hong Kong abroad.)

We have asked ourselves some basic questions about our church. We have not found all the answers, but we believe we have been guided in the direction of some answers. And we ask you to study and discuss them in your church and its organizations. Discussion, we are

certain, will be crystallized into action in the days ahead.

1. *What are the beliefs held by Methodists and taught in Methodist churches? How do these beliefs express themselves in the conduct of the believers?*

There was quite general agreement that greater effort should be made to train new members of the church in the basic beliefs of Methodists; that laymen should be trained to know the doctrines and the historical background of The Methodist Church.

It was pointed out in one study that most ministers and laymen accept belief in the fatherhood of God, in Jesus as the supreme revelation of God, that Jesus rose from the dead, that "to become perfect in love for God and man" should be the goal of every Christian, and that man's destiny is largely dependent upon the grace of God—yet each person plays a decisive role in his fate by his own choices and conduct. But in the realm of the practical application of some of these beliefs (as, for example, the implications of brotherhood) it would appear that many do not live up to their profession. "Here," it was said, "is the area for preaching and teaching."

2. *Do the traveling ministry, the circuit, the quarterly conference, and other forms of Methodist organization fit the needs of town and country America today?*

It was felt that adequate use has not been made of the flexibility possible within the structure of The Methodist Church to develop group ministries, larger parishes, or some other adjustment of station churches and circuits, to meet the varied needs of different parts of the country. It was felt, also, that the Town and Country Commission should be strengthened in many of the annual conferences; that commissions should be trained for their work; that within districts and conferences there should be realignment of charge and circuit boundaries so that each minister will have a full "load of work," that an adequate salary can be provided each man, and that no family may be "outside" some church's ministry. It was felt also that throughout the church there should be more adequate understanding and sharing with minority groups as they face their special problems.

3. *How can the ministerial personnel of Methodism be used to serve more adequately the small churches and country areas? Can the laymen be more effectively used in some of the public and private ministrations of the church?*

There was general consensus that ministers and other church leaders are often burdened with routine and nonpastoral duties that could well be cared for by laymen in their churches. Many laymen, it was felt, could be trained and used in parish visiting, in educational effort, in secretarial service, freeing the minister for direct pastoral duties. The "outside pressures" made upon pastors and district superintendents often reduce their effectiveness. Clerical help should be available to every minister and administrator.

4. *How far should the local church exert itself to serve the physical, social, material, educational, and recreational needs of the community?*

No two communities have the same needs for the well-being of their people. But the minister and his official members should be cognizant of the basic requirements of their community and parish. Those requirements may be a place for children to play, or a library, or a park, or a school building, or extension classes, or a credit union, or a fire company, or cooperative marketing. Whatever the need, the church should lead in having it met; perhaps as the organizer of the institution, or perhaps as the *spur* for government agencies or local groups to act.

To the town and country churches comes the appeal of this Conference that they take seriously their representation in the district and annual conferences of The Methodist Church, to choose their ablest men and women as their representatives, and to make certain of their attendance. Failure to send able lay members too often means that the smaller churches are unheard in counsel and legislation—to their own loss.

Rickarby—Methodist Prints

Some of the forty-five rural church and community workers serving under the Woman's Division who attended the conference. Miss L. Cornelia Russell, executive secretary for Town and Country Work, is seated second from right.

OUR SPIRITUAL SOLAR SYSTEM

by

CLARA MAE SELLS

Part I. The Axis of the Mind

On the finding of peace in our thoughts.

Blessed is the man whose God is the Lord, whose mind has learned to rest in Him, for it is written

> "Thou wilt keep him in perfect peace
> *whose mind is stayed on Thee*
> because he trusteth in Thee."

Wretched is the man who knoweth not God, whose mind searches elsewhere for its resting-place. As the dove, when it flew out of the ark, "found no rest for the sole of her feet," even so is he.

He will find himself in perfect torment
whose mind is stayed on the atom bomb
because he feareth destruction.

He whose mind is stayed on the state of his health
will experience new and fascinating diseases
because he trusts them to bring him attention.

Continually bleeding wounds will trouble him
whose mind is stayed on the injuries he has received
because he daily opens them afresh.

He whose mind is stayed on surpassing his fellows
will often stumble into the midst of hidden traps
because he creates the ill-will that sets them.

Forever within a myopic world will he live
whose mind is stayed on the successes he has achieved
because he trusts in vision that is impaired.

Progressive disintegration awaits him
whose mind is never stayed on anything
because he trusts in distraction
to help him flee from his troubles.

We confess unto thee, O God, that we are very small, and our little minds are inclined to exert their feeble powers on very trivial subjects. Teach us, O God, that only when Thou art the center of our lives will our abilities, problems, and surroundings assume the right perspective. Stay our minds on Thee, for thou alone art "the author of peace."

Part II. The Orbit of Life

On the nature of peace amid the vicissitudes of life.

> "*Thou wilt keep him in perfect peace*
> whose mind is stayed on Thee
> because he trusteth in Thee."

We live in the midst of confusion: financial crisis, political graft, waves of juvenile and adult crime, and international conflict. How then can we know peace?

Shall we shut our eyes to all this and "look on the bright side of life?" Some say so, but

> "They have healed the hurt of the daughter of my people slightly, saying, Peace, peace: when there is no peace."

For inertia is not peace; it is only stagnation.

Shall we try to run away—to the country, or to another land to escape our problems and to find security? Sometimes our hearts echo the psalmist

> "Oh that I had wings like a dove! for then would I fly away and be at rest."

But peace is not found by "flying away."

True peace comes from being held by the power of God within the orbit of His love.

Then if we live within the love of God, can we possibly pray that God will surround us with the sunshine of His blessings and rain down hail and merited destruction upon our enemies?

For Jesus said of God

> "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

The change we need is not in the circumstances without us, for peace is a quality of the spirit within us.

How blessed is the man, O God, whose trust is in Thee, for through failure or success, in health or walking "through the valley of the shadow of death," Thou wilt sustain him. He shall have poise and power. To him Thou wilt fulfill the promise

> "The peace of God, which passeth all understanding shall keep your hearts and minds through Christ Jesus."

Part III. The Sun of the Soul

On the basis of peace regarding the future of mankind.

> "Thou wilt keep him in perfect peace
> whose mind is stayed on Thee
> *because he trusteth in Thee.*"

In what do we trust today for the protection and growth of our civilization? Can bombs and weapons

of destruction protect the Christian virtues? Is violence strong, and is goodness weak? Jesus said

> "Put up again thy sword into his place: for all they that take the sword shall perish by the sword."

Our life force may be battered and bruised by contact with the present widespread trust in the deterrent power of force. But there is healing in the sun, both in nature and also in the world of the spirit. It is written

> "Unto you that fear my name shall the sun of righteousness arise with healing in his wings."

Chronic hunger deteriorates body, mind, and spirit. Shall we then trust in an industrial or an agrarian revolution? Blessings on all those who work to bring in the day when every person may have work to do, and when "the precious fruits brought forth by the sun" shall be so sufficient and so well-distributed that no child anywhere shall go hungry to bed. But the satisfaction of that hunger is not an end in itself, only a means toward an end. Jesus said

> "Blessed are they that hunger and thirst after righteousness for they shall be filled."

Shall we put our trust in universal education—education in industry, in science, and in the humanities, according to individual ability and interest?

> "Wisdom is the principal thing; therefore get wisdom."
>
> "But the wisdom that is from above is first pure, then peaceable, full of mercy and good fruits."

So education, too, is only another long step toward the ultimate goal which we cannot yet see. Like Paul, we can only say

> "I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus."

O Sun of our Soul, we acknowledge that "God is light, and in Him is no darkness at all."

May we live in that light until our thoughts revolve around Thy will and all our life's activities circle within the orbit of Thy love. Then shall we know that "perfect peace," for we can safely trust our future to Him who said

> "All power is given unto me both in Heaven and on earth."

This is the poster millions of Americans will be seeing throughout the country this November and the following months during the eleventh annual Religion In American Life (RIAL) campaign to raise attendance at all churches and synagogues. The month of November is observed nationally as Religion In American Life Month, and is so proclaimed by the governors of most states. The theme, "Find the Strength for Your Life," is repeated for the third consecutive year and will provide the basis once again for tens of thousands of spoken messages on radio and television. Religion in American Life is sponsored by seventy lay men and women of all faiths. It is endorsed, supported, and promoted by twenty-six national religious groups, including The Methodist Church.

Week of Prayer

OCTOBER

Toge Fujihira

• This thoughtful child regularly attends activities at Dulac Indian Center. The proposed multi-purpose community building will not only provide facilities for health and recreation activities, but will broaden the horizons of these isolated people in Louisiana's picturesque bayou country.

1959 Re

In the United States:

Town and Country Work

Dulac Indian Center, I
community building

Valley Institute, Pharr, Te

Equipment funds for rural
Town and Country Work

In Other Lands:

Africa

Literature; schools and staf

• Christmas preparations are exciting for members of the Betsy Ross Club, one of many groups stressing leadership training at Valley Center. Construction of the proposed new building will expand the Center's service among children, youth and adults. Valley Center is the only social welfare agency of its kind in the entire community.

• The station wagon is vital to the rural worker. Always somebody or something must be transported to some other place. The workers find audio-visual materials invaluable in presenting the Christian message. These also must be moved. Yes, a good car is indispensable and constantly on call if the rural worker is to do an adequate job in town and country today.

nd Self-Denial

-31, 1959

pients

, Louisiana—multipurpose

community center facilities
and community workers in

es; Christian social centers

Toge Fujihira

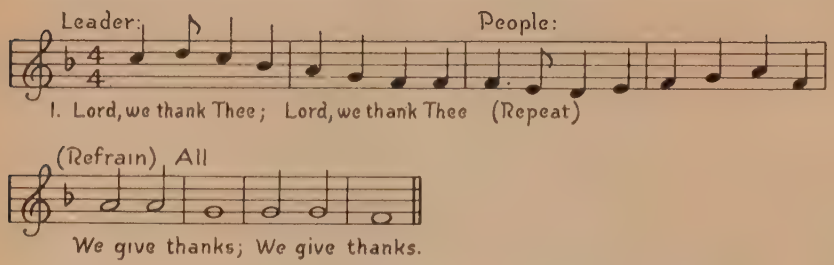
• Getting to know other people improves understanding anywhere in the world. In areas of rapid social change, such as Elisabethville, Christian social centers are particularly needed, where young people may gather informally to play games or to sit and talk together in wholesome surroundings.

Toge Fujihira

• Food preparation and kitchen gadgets fascinate these eager students at the Woman's Division hostel in Monrovia. A former Crusade scholar demonstrates a recipe as part of the ever-popular course in home economics. Countless others yearn for this privilege. Additional schools and improved housing for staff members are needed in areas where the church already serves in a limited way.

Toge Fujihira

• Monotype operators speed the production of Bible portions and other Christian literature for distribution throughout the Congo. Next to learning *how, what* these thousands of newly literate people read is important. Literature production must keep pace with increased demands for worthwhile reading material in spreading the printed "good news" among old and young.



THANKSGIVING—PAST, PRESENT, FUTURE

prepared by
MAUDE WHITE HARDIE

I. Thanksgiving for the Past

HYMN: "O God, Beneath Thy Guiding Hand" (*The Methodist Hymnal*, No. 493)

SCRIPTURE: Deuteronomy 8:11-20

MEDITATION: We have many reasons for gratitude to the valiant Pilgrims, early settlers of our country. Thanksgiving Day itself is part of our great heritage from the Plymouth colony. When the first Thanksgiving was celebrated, ninety Indians came as guests, outnumbering their hosts nearly two to one. The governor of the colony had made a peace treaty with the nearest tribal chief and no Pilgrim was harmed by that tribe for more than fifty years. The aim of "peace with all men," which the Pilgrims had learned from their pastor in Holland, brought good results.

DIRECTED PRAYER: Let us give thanks for our Pilgrim Fathers, and for the country which they founded. (*Pause*) Let us ask God's help in redeveloping in ourselves and in our children the faith in God and the qualities of character upon which our country is founded: such as courage, honor, patience, hard work, love for freedom, and willingness to sacrifice in order to attain liberty for all. (*Pause*)

SPECIAL FEATURE (*Some past local incident, which has enriched the community, may be presented by someone previously prepared.)*

II. Thanksgiving for the Present

MEDITATION: We have so many things to make us thankful that we could never name them all. One of our greatest blessings is that we belong to a world-wide church. Since our foreign study this year is on Africa, let us remember this great continent in our prayers. We thank God for missionaries in Africa; we thank Him for African Christians who are doing so much to foster love and understanding during these days of strife in Africa.

SONG-LITANY: As part of our Thanksgiving for the present, let us join in a song-litany with Christians from Mozambique. As these people bring their thank offering, they like to sing their praise.

(*For each stanza, the leader sings words, the people repeat the same words, and all join on the refrain. See music above for first stanza and refrain.*)

2. We have lived another year.
3. Thou didst bless us very greatly.
4. With the sun and with the rain.
5. Lord, we thank Thee with our harvest.
6, 7, 8, 9, 10. (for *harvest*, substitute *corn, peanuts, pumpkins, coconuts, handwork*, etc.)
11. Lord, we thank Thee with our hearts.
12. O receive us, Lord, receive us.
13. We will serve Thee, Lord, we'll serve Thee.
14. All the days throughout our lives.

INFORMAL PARTICIPATION (*Suggestions, from the group, of specific items for thanksgiving may be written down by one member. These suggestions may be phrased in the same form as the Mozambique Song-Litany and sung to the same tune; or a spoken litany may be made and used, with the group responding after each item, "We give thanks."*)

III. Thanksgiving for the Future

SCRIPTURE: II Peter 3:8

READING:

In the 1800's a covered bridge more than twelve hundred feet long spanned the Connecticut River at Springfield, Massachusetts. One day a farmer came to the bridge driving a wagon loaded with hay. He took one look down the long, dark, wooden tunnel. Then he turned his team around and drove off. Someone asked him why he did so. He said, "Well, I could get in all right, but I'd never squeeze through that little hole at the other end!"

This optical illusion is one of our problems today. As we look ahead, the threat of communism and atomic destruction seems to narrow the perspective of the future. We are tempted to say we can't make it.

Our doubts will be overcome if we know that the hole at the other end is big enough after all. The Christian has no cause for despair. The tunnel may be dark and we may not even be able to see the end. But we know that God is at the end. And we know that in Him, and Him alone, men will yet find the answer to the future.[1]

PRAYER:

Ever-living God, renew our faith in Thy never-ending providence. Unto Thee we commit the days that lie ahead. Amen.[1]

HYMN: "Now Thank We All Our God" (*The Methodist Hymnal*, No. 7)

[1] Charles M. Crowe, *The Bridge*, from *The Sanctary*, 1959, p. 24-25; copyright, 1959, by Abingdon Press. Used by permission.

department of CHRISTIAN SOCIAL RELATIONS

Dear Friends:

Because of the importance of the content of this page and the following three pages our letter to you can be only a brief message.

"The U.N.'s Child" described below provides a very important focus as you join in community and/or church-wide plans for the observance of the 11th anniversary of The Universal Declaration of Human Rights. (Also use the booklet *In Your Hands,* available at Literature Headquarters, Price, 50 cents.)

The drama found on the next three pages was written by *Mildred Good,* who was also the author of the much used drama, "The Guilty One," some years ago. This drama entitled "Here Be Dragons" may be very useful in connection with your U.N. Day celebrations and with the study on "The Role of United Nations in World Affairs."

Sincerely yours,
THELMA STEVENS
MARGARET R. BENDER
THERESSA HOOVER

THE U.N.'S CHILD

WHAT is he like—the typical child of the U.N.? Suppose, for the sake of definite image, that he was born along with the U.N. itself in 1945. His birthright was spelled out in the Charter of the United Nations as freedom from the scourge of war, progress toward better standards of life, to be enjoyed in larger freedom, and fundamental human rights and a respect for the dignity and worth of the human person. This surety is a wonderful birthright for the children of the world—a long-term goal to give hope to all who love them!

On the U.N. child's third birthday, he received a present that made his expectation more specific. The General Assembly of the United Nations adopted, on recommendation of the Human Rights Commission, the Universal Declaration of Human Rights. Here the phrases of the Charter were spelled out. This U.N. child will be the first to spend most of his life in a world that at least has a yardstick on human rights and has been accepted by the majority of the world's nations.

Now that child is fourteen years old, just the right age to begin to think seriously about what these gifts mean, he has another present. This time the U.N. Commission on Human Rights has adopted a draft Declaration of the Rights of the Child. Now, this U.N. child and the rest of the children of the world can know exactly what these rights are, and can begin to judge how fully they are being realized.

Perhaps one of the most effective ways to observe the 11th anniversary of the adoption of The Universal Declaration of Human Rights this December 10 would be to help this U.N. child observe what is being done to help him enjoy these rights and what might be done in the next year that would make his fifteenth birthday even better than those that have preceded it. Two of the provisions of this draft Declaration are of special interest in connection with Human Rights Day:

> The child is entitled to receive free and compulsory education, at least in the elementary stages. The education of the child shall be directed to the full development of his personality and the strengthening of respect for human rights and fundamental freedoms; it shall enable him, enjoying the same opportunties as others, to develop his abilities and individual judgment and to become a useful member of society. It shall promote mutual understanding, tolerance and friendship among all peoples and racial or religious groups, as well as understanding of the culture both of his own people and of other peoples and of the principles and purposes of the United Nations.
>
> The child shall be brought up in an atmosphere which will promote understanding, tolerance, and friendship among peoples and national, racial, and religious groups and aversion for all forms of national, racial, or religious discrimination. He shall be protected from practices based on any such discrimination. He shall be brought up in a spirit of peace, friendship, and brotherhood among nations in the consciousness that he will achieve his fullest development and derive greatest satisfaction through devoting his energy and talents to the service of his fellow men, in a spirit of universal brotherhood and peace.

Here Be Dragons

by

MILDRED GOOD

CHARACTERS

JUNE COOPER, interested in the United Nations.

LOUISE MASON, a busy mother.

NITA DAVIDSON, Louise's niece, daughter of missionaries.

BECKY MASON, Louise's twelve-year-old daughter.

HELEN JOHNSON, a member of the official board of the church.

THE TIME is late afternoon.

THE PLACE is Louise's living room. ***The room contains a sofa, a coffee table, and two chairs. Doors at left and right. Children's toys are scattered around. In the chair at the right is a rolled up reproduction of a medieval map of the world. Small pamphlet on table.***

(JUNE *is standing by the sofa.* LOUISE *is picking up toys.*)

JUNE (*earnestly*): Louise, we've got to do it. We can't let Nita down. This United Nations project means too much to her.

LOUISE: What four children can do to a house! Honestly, June, you would think I hadn't touched the place for a week.

JUNE (*picks up a remaining toy*): That takes care of the worst of it. Now for goodness' sake, sit down a minute and talk to me.

LOUISE (*with a sigh*): I'll be glad enough to sit a minute. But the answer, my dear cousin, is that I am not going to get myself tangled up with the United Nations. It has gotten along all these years without me knowing about it, and it can continue to. All my brain power is used up getting four children and a husband fed, bedded, dressed and kept track of. If it weren't for Nita, and the way the youngsters have taken to her, I don't know what I'd do.

JUNE: Louise, you and I were responsible for bringing Nita here and for getting her this part-time job in religious education at our church, so she can stay with you and go to college.

LOUISE: And why not? Her mother was my favorite sister. I remember yet how my world fell to pieces when she and her husband decided to go to Southeast Asia as missionaries. And when she died out there. . . . (*Emotion chokes her voice. She looks at her watch.*) I wonder where Becky is. She should have been home a half an hour ago. (*Goes to door at left and looks out.*) No sign of her.

JUNE (*casually*): She probably stopped to talk to someone. At twelve they begin to get gregarious.

LOUISE: Did I tell you that she and Peggy Simms are tied for top grades in their class? We've promised her a bicycle and two weeks at camp if she wins. Nita has certainly done wonders for that child. Remember how shy she used to be?

JUNE: And you worried because she wouldn't speak up in school for fear of being laughed at.

LOUISE (*seeing map in chair*): Oh, there's Nita's map that she forgot. I'll lay it up for her. (*Puts map on table, picks up pamphlet.*) Here, have a pamphlet about the U.N.

JUNE (*taking the pamphlet*): Where did you get this?

LOUISE: Someone had them at club last week and I took some to distribute. The church librarian said she would distribute them with the literature. Don't you like it?

JUNE (*slowly*): I don't know until I read it. What does it stress?

LOUISE (*shrugging*): I haven't read it. I think it is something about the cost of the U.N. Becky took one to school yesterday for a paper she is writing. (*Looks at watch.*) I wish she would come. I know where the other three are. Scout meetings.

JUNE (*putting pamphlet in purse*): Louise, if the young mothers in your Sunday-school class would do the U.N. study they would be interested enough to help. If you push it, they will follow you like a cat after salmon.

LOUISE (*sharply*): Some people are against it. There might be trouble and this would be bad for Nita's job. (*Listens and looks toward left.*) Here's Becky now. Thank goodness. (BECKY, *her face tear-stained, enters from left and marches across the room.* LOUISE *moves toward her.*) Becky . . . Becky, what's wrong?

BECKY (*tearfully*): Let me alone. (*Crying, goes out right.*)

LOUISE (*sighing*): Now, what do you suppose has happened to her? She hasn't had one of these crying spells since Nita came. There isn't much use in trying to talk to her until she calms down. (*Glances at the door left.*) Oh, here's Nita.

(NITA, *a young, attractive girl enters from left.*)

NITA: Aunt Louise, did I forget my map this morning? (*Sees map on table.*) Oh, here it is. (*Picks up map.*)

LOUISE: Nita, entertain June while I see what I can do with Becky?

NITA: (LOUISE *goes out right,* NITA *hesitates, then turns to* JUNE.) Mrs. Cooper, do you think this U.N. project is a good idea?

JUNE (*with enthusiasm*): I think it is wonderful. We know so little about the United Nations. Sending a young person to a U.N. Seminar would help the whole church. I'm amazed at how much I have learned by just helping with the preliminary work. What surprised me most was the cost. I always supposed that we poured in billions every year, so you could have flattened me with a feather when I found that the United States' contribution is considerable less than a hundred million a year, a little over sixty cents a person. And that includes everything: specialized agencies and special programs financed by voluntary contributions. See what a good pupil I've been!

NITA (*smiling*): Good!

JUNE: We couldn't finance even one day of full-scale war with that, so every war the U.N. has prevented—and who knows, for instance what would have happened over Suez had there been no United Nations—it more than pays for itself.

(LOUISE *enters from right.*)

LOUISE: She still won't talk. Just mumbles something about lies. Nita, in a few minutes, would you go up and see if you can find out what is wrong? She came home crying.

NITA: I'd be glad to.

LOUISE: In the meantime, let's show June the map.

NITA: Okay. (*She unrolls the map and the three gather around it*) It is a reproduction of an old, old map of the world, made in the days when the limits of the people's knowledge were narrow and map makers filled unknown sections with pictures of fire-breathing monsters and the warning, "Here be dragons." That is the part Aunt Louise likes.

JUNE (*thoughtfully*): Don't we still do that?

LOUISE: Do what?

JUNE: People things about which we are ignorant with dragons.

LOUISE: Don't be silly. Goodness knows, there are a lot of things I don't know anything about, but I don't feel any dragons snapping at me.

JUNE (*with a little tartness*): Maybe it would be better if you did. You see, nowadays, we don't actually label the inhabitants of the unknown as dragons. We say "Communist," "subversive," or "pouring water down a rat hole."

NITA: I plan to use the map in the United Nations Fair by which we hope to raise the Seminar money. The theme will be that all around the world are dragons of hunger, poverty, disease, ignorance, and just plain, downright misery—along with people struggling for and determined to have freedom, and the chance to govern themselves, but many of them without the background and training to do it well. Dragons, every one of them, standing in the shadows and waiting to grab people.

JUNE: And the United Nations is slaying these dragons?

NITA: Yes. We could have booths showing, for instance, a miniature fish pond and how the Food and Agriculture Organization has introduced them in such places as Haiti where diets are dangerously short of protein, or a man getting a shot of penicillin to cure yaws. We could make some realistic sores. An electric train could show the railroad built in Colombia with a loan from the International Bank. Oh, the possibilities are endless.

JUNE: And people learning to read at a Fundamental Education Center. And don't forget my favorite, the Trusteeship Council, helping bring people to where they can govern themselves. Could you show the U.N. helping Libya, even after it was independent; The International Labor Organization training stenographers—imagine a government without stenographers! —UNESCO setting up a school system, and FAO planting trees and grass to anchor sand dunes? (*While the two talk,* LOUISE *wanders about, worried.*)

LOUISE (*with a little hesitancy*): Nita, must you have this fair now? Sometimes isn't it better to wait . . . to go a little slow . . .

NITA (*looking closely at* LOUISE): What do you mean, Aunt Louise? I know there is some objection. (*Intensely*) But there are several reasons why the U.N. means so much to me to stand by and see it hurt.

LOUISE: But the official board . . .

NITA: I know. They hired me and they can dismiss me. If they do, I won't starve. (*Takes a letter from her purse.*) This is an offer for part-time work with the campus church at the state university.

LOUISE *(a little panicky):* Oh, but you couldn't. You would have to go there to live. *(Pleading)* You won't leave us, will you?

NITA (*laughing and putting her arms around* LOUISE): Don't worry, darling. I haven't gone yet. I like it here and I love you and the children. Tell you what I'll do. I'll leave this letter here, (*puts letter on table*) so you won't be wondering about it. I'll not pick it up unless something happens to make it necessary for me to go. Now, I'll go see Becky. (*Goes out right.*)

JUNE: It's time for me to go, too. 'Bye. (*Leaves left, calls back from door*) Here's more company. (LOUISE *admits* HELEN JOHNSON.)

LOUISE: Why, Helen. Come in.

HELEN: I can stay only a few minutes. Is Nita here?

LOUISE: She is upstairs. I'll call her. (*Calls off right.*) Nita, Mrs. Johnson is here to see you.

NITA: Coming.

HELEN (*quickly*): Louise, I hope you can talk Nita into being sensible. In many ways she is doing a splendid piece of work, and I should hate to lose her.

NITA (*entering from right, and to* LOUISE): Becky will be down in a minute. How do you do, Mrs. Johnson. It is good to see you.

HELEN (*rising*): Last night the Board decided that, because there is so much opposition to the United Nations Fair, they will not consent to have it. I thought I should tell you.

NITA (*stunned*): But why?

HELEN: Too controversial. They don't want to stir up trouble.

NITA (*seeing that* BECKY *has appeared in the door at right*): Let's go into the other room and discuss this. I think Becky wants to see her mother. (NITA *and* HELEN *go out right.*)

BECKY (*Face tear-stained, moves toward* LOUISE): Oh, Mother, why did you do it? (*She begins to cry anew.*)

LOUISE: Do what, dear?

BECKY: Give me lies. Oh, it was awful. (*She throws herself on the sofa and sobs.*)

LOUISE (*trying to comfort*): Lies? Becky, you know we have never lied to you.

BECKY (*Sitting up and pulling a pamphlet from her pocket*): You gave me this.

LOUISE: Of course I did. It's the United Nations pamphlet I got last week.

BECKY (*fiercely*): But it's not true. I used it to write a paper and the teacher said it was all wrong; that the United Nations does not cost the United States billions of dollars; that the Hallowe'en money we collect for UNICEF does not go to a lot of Communist countries; just Poland and Yugoslavia, only two out of a hundred and five.

LOUISE: I don't understand . . .

BECKY: It was all wrong and I got a zero. Now, I can't ever catch up with Peggy Simms for first place.

LOUISE (*trying to console her*): Maybe we can send you to camp, though. (*She puts her arm around* BECKY *who pulls away.*)

BECKY: I don't care about camp. I had to read my paper before the class and everybody laughed. Oh, Mother, that's the worst of all; to be laughed at. (*She begins to sob again and runs off right.* LOUISE *stands helplessly: takes up pamphlet.*)

LOUISE (*bewildered and weary*): How was I to know that it was false?

(HELEN *and* NITA *enter from right.*)

HELEN (*cheerfully to* LOUISE): Nita is going to think things over. (*She sees the leaflet in* LOUISE'S *hand.*) Thanks for distributing those pamphlets Sunday. Several Board members said that material made them think twice about allowing United Nations propaganda in the church.

(NITA *sees the pamphlet* LOUISE *is holding. She walks over slowly and takes it.*)

LOUISE (*irresolutely*): It's . . . it's something I gave Becky to take to school.

NITA: These are the leaflets that were passed out Sunday?

LOUISE (*scared*): I had some there. The librarian took a package to put in with the literature. (*Anxiously*) They looked all right to me, and they were about the U.N. I thought I'd be helping you.

(NITA *picks up the letter from the table.*)

LOUISE (*becomes desperate*): Nita, you are not going to take that job are you? I didn't know, I tell you. I didn't know.

NITA (*with deadly quietness*): And because you didn't know, and wouldn't learn, you wrecked the work that was closest to my heart. Maybe you wonder why the U.N. means so much to me. My mother, your sister, Aunt Louise. . . .

LOUISE: I loved her so much.

NITA: She died in a village in Southeast Asia from the effects of malaria. Two years later a team from the World Health Organization came to that village, sprayed it with DDT, and there was no more malaria. I could come back from school and be with my father, whom I love. If there had been a United Nations and a WHO three years earlier, my mother probably would be alive today. My best friend in the village developed yaws on her feet until she couldn't walk. I saw UNICEF people give her a shot of penicillin and in two weeks she was playing with the rest of us.

I saw my father grow haggard from teaching in the mission school all day, and sitting up half the night trying to help adults learn to read because he said, "This country is independent now, and no nation can govern itself when the people are illiterate." Then a young man from the village, trained by UNESCO, came back and took that burden from my father. And now you ask me to be quiet about the United Nations! (*She goes to* LOUISE *and kisses her.*) I'm sorry, Aunt Louise, I'll always love you, but that leaflet did too much damage. (*Still holding the letter, she goes off to the door at right where she turns.*) Be careful with Becky. Don't let the dragons ruin her. (*She exits.*)

(HELEN *starts to speak, but decides there is nothing she can say, so she leaves at left. Left alone,* LOUISE *picks up the map.*)

LOUISE: Dragons. Dragons of ignorance, and indifference. I didn't know. (*Her voice begins to break.*) But they reached me anyway. . . . Like June said . . . Becky! . . . Nita! . . . They've taken Nita. (*She begins to sob.*)

ORGANIZATION and PROMOTION

H. DORCAS HALL, *Executive Secretary of the Section of Education and Cultivation*
HELEN L. JOHNSON, *Secretary of Promotion*

ALPHABETICAL DESIGNATIONS

CCIA—Commission of the Churches on International Affairs

A commission set up under the joint auspices of the International Missionary Council and the World Council of Churches to represent the Church in international conferences and to work with various international organizations, such as the Human Rights Commission of the U.N.

CME—Commission on Missionary Education

Formerly the Missionary Education Movement (MEM), this is now a commission of the Division of Christian Education of the National Council of Churches. The aim of the commission is to interpret world missions to American Christians. This it does through publishing, as The Friendship Press, books for various age groups on interdenominationally selected home and foreign missions study themes.

DFM—Division of Foreign Missions of the National Council of the Churches of Christ in the U.S.A.

DHM—Division of Home Missions of the National Council of the Churches of Christ in the U.S.A.

DNM—Division of National Missions of the Board of Missions of The Methodist Church

DWM—Division of World Missions of the Board of Missions of The Methodist Church

ICU—International Christian University, Tokyo, Japan

IMC—International Missionary Council

Organized in 1921, the council today is recognized as the coordinating agency of the world-wide missionary movement of the majority of Protestant churches.

ICME—Interboard Committee on Missionary Education

This committee consists of equal numbers of representatives from the Board of Missions and the Board of Education. Its function is to provide effective cooperation between the two boards in the area of missionary education. It is responsible for developing a unified program of missionary education for all age groups and for cooperation with the Curriculum Committee of the Board of Education in providing missionary emphasis in church-school literature.

JCCEFF—Joint Committee on Christian Education in Foreign Fields

Formerly the Joint Committee on Religious Education in Foreign Fields, this committee's name was changed by the 1956 General Conference. The committee is composed of equal representation from the Board of Missions and the Board of Education and its purpose is to promote more effectively Christian education outside the United States.

JCMP—Joint Committee on Missionary Personnel

A joint committee of the divisions of the Methodist Board of Missions, responsible for the enlistment, cultivation, training, and recommendation of candidates for missionary service at home and abroad and deaconess service in the United States.

JSEC—Joint Section of Education and Cultivation

This is the over-all promotional, educational, and public relations arm of the Board of Missions. It operates through the General and Woman's Sections.

LIT-LIT—Committee on World Literacy and Christian Literature of the Division of Foreign Missions of the National Council of the Churches of Christ in the U.S.A.

MCOR—Methodist Committee for Overseas Relief

The Methodist Committee for Overseas Relief is the official world relief and rehabilitation agency of The Methodist Church. Organized in 1940 by vote of General Conference, MCOR has administered more than $14,000,000 in relief funds. Primary emphasis is given to emergency relief, which is distributed without concern for race, color, or creed. MCOR functions entirely on voluntary contributions. Missionary personnel recommend areas of service for money dispersed through Methodist channels. Interdenominational work is in cooperation with Church World Service.

MSM—Methodist Student Movement

This is an inclusive term describing a movement within Methodism which includes student organization: university churches and pastors; the religious program of Methodist colleges, their student groups and directors of religious life; Wesley Foundations; state movements, with their intercollegiate program, and the Department of College and University Religious Life in the Board of Education. The MSM is an agency in the United Student Christian Council, which is the U. S. unit of the World's Student Christian Federation.

MYF—Methodist Youth *Fellowship;* Methodist *Fund*

The Methodist Youth *Fellowship* is the name for the youth divi-

sion of The Methodist Church. It is composed of all youth from 12 through 23. The Methodist Youth Fund is a project of the Methodist Youth Fellowship which gives all Methodist youth an opportunity to share in a program of missions, Christian education and youth work around the world.

NCCCUSA—National Council of the Churches of Christ in the U.S.A.

The Council functions through four major divisions; Foreign Missions, Home Missions, Christian Education, and Christian Life and Work.

RAVEMCCO—Radio, Audio-Visual Education, Mass Communications Committee of the Division of Foreign Missions of the National Council of Churches.

RIAL—Religion in American Life

This is a program to emphasize the importance of Religion in personal and community life by urging all Americans to attend the church or synagogue of their choice. The program is interfaith.

SVM—Student Volunteer Movement

The purpose of the Student Volunteer Movement is to educate students about the world mission of the church and enlist missionary personnel. Students who indicate an interest in missionary vocations are introduced to the boards of missions of their church. The SVM seeks to enlist not only those students who will become missionaries, but also those who, though engaged in other professions, should be motivated by the same high ideals.

UCW—United Church Women

Formerly the United Council of Church Women, this organization is now a General Department of the National Council of Churches.

USCC—United Student Christian Council

The USCC is the national federation of thirteen student Christian movements. It is the American section of the World's Student Christian Federation.

WCC—World Council of Churches

The Council is an organized fellowship of churches (denominations) which accept Jesus Christ as God and Savior. It functions through three "Divisions": Interchurch Aid and Service to Refugees, Ecumenical Action and Studies.

WDCS—Woman's Division of Christian Service of the Board of Missions of The Methodist Church

The Division is organized into a Department of Work in Foreign Fields, a Department of Work in Home Fields and a Department of Christian Social Relations. There is also a Woman's Section of the Joint Section of Education and Cultivation of the Board of Missions. The Woman's Section of the Joint Section coordinates and promotes the education, cultivation, and organization for the Woman's Division.

BOOKS TO READ

The following books may prove interesting and helpful for officers of the Woman's Society of Christian Service.

***Dynamics of Christian Adult Education*, by Robert S. Clemmons. Abingdon Press, Nashville, Tenn., 1958. $2.50. This book tells how to use the emphases and techniques of group dynamics in the adult education program of the local church. There are many helpful ideas for use by the Woman's Society. There are projects for study and action and bibliographies which add to the value of the book.**

***The Volunteers*, by David L. Sills. The Free Press, Glencoe, Ill., 1957. $6.00. This book contains information about volunteer organizations, why people are willing to give their time and effort to the work without financial gain, the satisfactions which occur, and what keeps a person as a member. The experiences related can be helpful in other organizations. The book concludes with a discussion of the future of volunteer work.**

***Techniques That Produce Teamwork*, by Warren H. Schmidt and Paul C. Buchanan, Arthur C. Croft Publication, New London, Conn. This little book will help a leader with a group plan so that the group shares in the responsibilities and feels a sense of loyalty for the whole cause.**

***A Handbook of Church Public Relations*, by Ralph Stoody. Abingdon Press, 1959. $4.00.**

"Whether or not you like it, you and your church have public relations. You cannot escape. You can, however, determine whether your public relations are good or bad. . . . We are not practicing public relations half as well as we know how. . . . In the framework of religion good public relations can be thought of as doing whatever contributes toward making a church deserve and receive the confidence of increasing numbers of people . . . making friends for Christ and his Church." These quotes are a good introduction to this valuable handbook.

The author develops with excellent completeness his conviction that public relations can be improved. He does so in three sections crammed with practical suggestions: "Headlining the Church," "Radio and Television Serving the Church," and "Your Church Meets Its Public." About half the book is devoted to a careful analysis of church news coverage—what makes it, how to recognize, create, write it and deal with its representatives, at which the author is a master craftsman. His techniques are sound, for he has proved them workable in his press experience as press aide for the World Council of Churches, as public relations supervisor for the World Methodist Council and Conferences, and in keeping The Methodist Church in the public eye as "Mr. Methodist Information"—director of church-wide public relations since Methodist Unification in 1939.

This "must" book for ministers and church leaders has been needed for a long time. Its helpfulness could extend among all church members. As its author concludes: "Backing up the broadcast and news story, the form letters and the parish paper, the signboard and the poster, the glowing spire and the landscaped edifice, there must be a reality. There must be a church that is a church. There must be a fellowship of Christians worshiping together, studying together, working together, building better lives, a better community and a better world." —S. E. K.

Books listed above may be obtained directly from the publishers, or in the case of Abingdon Press, from your nearest Cokesbury Book Store. Please do *not* order them from Literature Headquarters.

QUOTES . . .

from Annual Reports of Conference Secretaries of Promotion

Membership

. . . Our gain in membership may be due to a new plan which we have in stressing an active Committee on Membership at work all during the year.

. . . We are giving special attention to plans for "membership inspiration" and "quality of work."

. . . Now that we have membership "down" to accurate reporting we will try to go up again.

. . . For the first time in this quadrennium we show an increase in Societies and in membership.

. . . This year an extra effort was made to clear the rolls of inactive members. Many names were removed and yet we have a gain in membership.

Leadership

. . . We have made a substantial gain in all lines of work!

. . . The district secretaries have *esprit de corps* which is marvelous. Dedicated lives and consecrated efforts make good reports possible.

. . . More qualified women are seeking more information and giving of themselves in more leadership capacities in the Woman's Society than ever before.

. . . New women are taking leadership on all levels.

. . . As I analyze these reports I can see some of our weaknesses. We need a larger percentage of our Societies holding Officers' Training Day and more having a pledge service.

. . . We are delighted with the cooperative relationship existing in our conference between the Woman's Society and the Wesleyan Service Guild. Our Officers' Training Day for district officers of both Woman's Society and Wesleyan Service Guild was well attended by both organizations. We feel that a deeper appreciation and better understanding of the purposes of both organizations have been established.

. . . For the first time we had an Officer's Training Day for conference and district officers.

. . . All districts have had Officers' Training Day in zone meetings conducted by district and conference officers.

Meetings

. . . Attendance at conference and district meetings averaged higher. Interest and participation seem to be at a higher level. Yet every district showed a loss in membership!

. . . The itineration of a missionary within the conference stimulated some Societies to have a mission study class.

. . . The opportunity to have a missionary itinerate in our conference and tell of her work was a pleasant and profitable experience for our women.

. . . There has been improvement in the work in three districts since the itineration of a field worker.

Miscellaneous

. . . I guess annual reports scare them! We'll just keep plugging, praying, and providing.

. . . Local reporting leaves much to be desired, but more Societies are meeting in executive committee meetings to fill out report blanks.

. . . There could still be much improvement in reporting.

. . . Much good has come from the use of audio-visuals.

. . . One indication of growth was a dinner served to members of the County Council of Churches (Negro and white) by the the Woman's Society.

. . . In the field of local church activities our women are doing excellent work in cooperation with the pastors in promoting fellowship.

. . . Most of the local church activities center around: fellowship dinners, receptions, wedding receptions, assisting the church staff, and food and flowers for the ill.

. . . There is an increase in the number of Societies having an installation service.

. . . Opportunities for spiritual enrichment are being developed.

. . . Our main goal for this year is to work in the interest of unorganized churches. We have too many of them.

. . . We feel that we have accomplished a great deal in reaching the goal of being 100 per cent organized. Now the difficult and important part is to maintain this standard.

. . . There has been a gradual growth throughout our conference in the understanding of our function in relation to the total program of the local church.

. . . There is a clearer understanding of what we are supporting through our pledge and why it is our first obligation. This growth is seen in small and large Societies alike. —H. L. J.

FIGURES TO QUOTE
1958-1959

Membership Woman's Society of Christian Service. . . 1,669,053
Wesleyan Service Guild, 131,209
Total adult membership 1,800,262
Income on Appropriations $9,250,476.13
An increase over 1957-58 of $369,664.03
Or 4.1625 per cent.

LOCAL CHURCH ACTIVITIES

Since the 1956 General Conference local church activities have been assigned to the Committee on Local Church Activities. The membership of this committee includes:

Chairman of Local Church Activities
Secretary of Promotion
Treasurer
Such other members as the Woman's Society may designate

The chairman of this committee is elected. She is nominated by the Committee on Nominations. She serves on the Committee on Finance, but she is not connected in any way with the Committee on Christian Social Relations.

The duties of the committee are in the interest of fellowship and service. Some concerns and responsibilities are:

Visiting church families, new members, newcomers, shut-ins, and lonely people.

Welcoming people at various church services.

Planning for fellowship among members, both new and old, through luncheons, teas, and dinners.

Providing ways to help new members of the Society and the church feel a sense of belonging.

Assisting with Youth Fellowship suppers.

Assisting the Secretary of Student Work in fellowship activities for students.

Sharing fellowship functions with church families—family night activities.

Cooperating with the official board, church-school staff and other church groups in fellowship functions.

Arranging flowers for church.

Promoting church attendance.

Cooperating with the pastor and local church committees as needs arise.

Reports of local church activities are sent through the Secretary of Promotion.

This committee is not assigned the responsibility of raising money. Items related to finance should be referred to the Committee on Finance for their consideration and recommendations to the Woman's Society.

NOTE: Many fine mimeographed materials were shared by conference secretaries in the clinics on Promotion. The letter to the Local Secretary of Promotion was distributed in the North Central Jurisdiction. The copy about local church activities came from North Georgia Conference.—H. L. J.

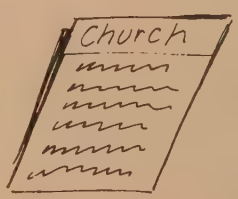
Dear Local Secretary of Promotion:

I am a district officer. There are ____ of us in the _____ District. We would like to visit your Society. We don't always have to do the talking. Sometimes we would like to listen to you. Perhaps we can help you. Won't you invite us?

I am a calendar. Keep watching me for important dates. Here are a few of them

_____ _____

_____ _____



I am your report. You may not realize my importance. It is through me that weaknesses are realized and corrected and advancement made known. Through me workable ideas and plans in your Society and others are made available to all. Please remember to fill me out properly and send me in on time.

I am time. There is too little of me to go around and be divided among all the activities of which you must be a part. Won't you plan to use me wisely? Please try to spend a part of me in prayer.

I am _____(name)_____, District Secretary of Promotion. I always look forward with anticipation to your report and a letter is added joy.

_____

Secretary of Promotion
District Woman's Society of
Christian Service

MISSIONARY EDUCATION

ELIZABETH STINSON, *Secretary*
MRS. CHESTER B. KNAPP, *Assistant to Secretary*

SUGGESTIONS FOR TEACHING AFRICA

by RUTH L. BARTHOLOMEW

Part I. Preparation

You are going to study the course on Africa, and you have seen in the June issue of THE METHODIST WOMAN a list of the needed material. The teacher should have the text and guide and the supplementary book, *Africa Disturbed.* She should also use the May issue of WORLD OUTLOOK and the June issue of THE METHODIST WOMAN. Do not overwhelm your class with many titles. It is better to read two books carefully than to glance through a half dozen. You will probably want one film.

This will be either a church-wide or Woman's Society study. In either case do not let the class become a series of lectures by outsiders, even if they have been in some African countries. This is a study class, and the text, *The Way in Africa,* is, for our purposes, the best concise treatment of the subject available. Let nothing else be substituted for it. Do not use buzz sessions unless your class is large; if it is, have the buzz groups in a short break between halves of the full period.

Find out if your conference has a missionary, man or woman, regular or short-term, in one of our African fields. Try to get a picture of the person and information about him. Use this for publicity in your church bulletin and in the press. Make an attractive poster for the church school. Ask eight to twelve persons to read the text assignment before each meeting, answer questions, and promote discussion. Use these persons, but draw in others. During each session have a brief summary of relevant material in the supplementary book, *Africa Disturbed.*

Part II. Teaching the Course

First Lesson, Chapters 1 and 2 of the text. For this lesson have a large map of Africa. Cut out of wrapping paper a slightly smaller contour and place it over the large map so that about a hundred mile fringe around the coast is all that can be seen. Explain that as late as 1802 this fringe was all that Europeans and Americans knew. Call on a prepared participant to explain why this was so and to point out on the map the European settlements along this coastal region. Then ask another to remove the covering as she traces the explorations of Livingstone, Stanley, and others.

Ask another to tell why Africa was invaded by Europeans and how, by 1914, the continent was portioned out among the colonizing countries. Two other points to be discussed in Chapter 1 are the Africans' reaction to this invasion and the changes which took place after 1914.

Proceed directly to Chapter 2 and ask questions about African culture before the European invasion. What was the family and community life? What was the religion? What changes resulted from the introduction of Western ways, and what part did the missionary play in these changes? What problems are created by the great number of languages? What of the new Christian communities in Africa?

Lesson Two, Chapter 3. This will be a good time to show your film. I prefer *Congo Journey* because I think we enjoy seeing our own work and missionaries whom we have read about or heard speak.

For this study prepare a large poster showing contrasts: on one side a simple village of mud and thatch huts, on the other a new industrial town of large buildings; similarly contrasted an oxcart and an airplane, a woman hoeing and a man plowing with a tractor, a person at a primitive hand loom and the inside of a modern textile mill, a witch doctor with his tools of magic and a well-run clinic, etc.

This chapter deals with industrialization and urbanization. Questions should bring out why and how the cities have grown, what happens to the Africans who go to the cities, what happens to the families, what are the evils of migrant labor, and what plans are succeeding in some countries. What is the church doing in these new cities and in the mining compounds?

Lesson Three, Chapters 4 and 5. This is a long assignment. Some important material may have to be carried over into the last lesson. A teacher who has followed my suggestions this far will know what kind of questions to ask. The racial and governmental policies of each of the main countries should be brought out, and what the church is doing as a reconcilor and as a builder of better conditions. Seek to understand the dilemma of the young African, educated in our culture but denied many of its advantages, faced with repressions yet eager to advance, troubled by the many sectarian facets of the Christian religion.

Lesson Four, Chapter 6. The study of this chapter brings all to a head. We should sincerely face the questions: what does the Christian do, what does The Methodist Church do, what does our local church do. Take some definite steps toward reconciling hostile groups in your community. Your actions may influence events in Central Africa. Your failure to act will certainly be reported in the newspapers over there.

STUDENT WORK

RUTH M. HARRIS, *Secretary*

NEW FORCES ARE STIRRING

THE student Christian movements of our time were born in a great surge of missionary concern. In recent decades, however, it has been evident that something is lacking. There has been a decrease of interest in missions and in recruitment of students for mission service.

Today, however, certain things are happening to change this picture. New forces are stirring—new forces whose impact will be felt in important ways.

Christian students of the United States have joined seventy-three other national student Christian movements around the world in a five-year emphasis of serious study and involvement in mission. The theme for the year 1959-60 in the United States is "The Mission of the Church in the Whole World," and the major event will be the eighteenth SVM Quadrennial Conference on the Christian World Mission, December 27, 1959 to January 2, 1960, at Athens, Ohio.

Campus Study-Involvement Groups. All of the student Christian movements in the United States who are now related in the National Student Christian Federation have committed themselves to the life and mission emphasis. Study-involvement groups on each campus will be the major focal point for the life and mission emphasis throughout this year. These study-involvement groups are called to commit themselves to serious study and responsible decision and action in relation to specific "frontiers." The groups will be ecumenical, and are for all students concerned about the life and mission of the Church. All delegates to the SVM Quadrennial Conference will be expected to participate during both fall and spring semesters.

Study Materials. Outside the Camp, by Charles West ($1.65). This is the major study book for the fall semester, a provocative, unsettling and very rewarding book. *Bible Study Guide on Luke-Acts. A* fuller treatment of this material will be found in *To the End of the Earth,* by James K. Mathews ($1.00). *Guide to Study-Involvement* (15 cents). The guide presents specific suggestions for study-involvement groups and study conferences. *Prayer Guide.* Four weeks of daily intercessions related to the Church's mission in the world.

The planning committee of the Athens Conference this Christmas has been deeply conscious of the new forces stirring in the Church and in the world today. The World's Student Christian Federation has called its member movements to provide "special opportunities for fresh understanding of the Church's mission and commitment to it." It is hoped that the Athens Conference will be just such a "special opportunity." It will attempt to give expression to the realities of a new day in the mission of the Church:

Ecumenical. The Church is one—God calls us into a Kingdom where there are no barriers. The conference will seek to be truly ecumenical, including three important dimensions of this word: interconfessional, interracial, and international. Up to one-half of the three thousand delegates will be overseas students.

Leadership. Reflecting the maturing responsibility of the so-called younger churches, conference leadership will be from all parts of the world. Co-secretaries of the conference are Mr. 'Bola Ige of Nigeria, and the Rev. James Magruder, American missionary to Japan. Student co-chairmen will be from overseas and the United States. Among the speakers will be Bishop Lesslie Newbigin of the Church of South India, the Rev. D. T. Niles of Ceylon and the Rev. Martin Luther King of the United States.

Rev. James Magruder

Mr. 'Bola Ige

Strategic Frontiers. Historical events under God make certain frontiers decisive for our time. The conference will give special consideration to the following: the frontiers caused by technological upheaval; racial tensions; militant non-Christian faiths; new nationalisms; modern secularism; the frontier of responsibility for statesmanship; for universities and students; the frontiers caused by the fact of displaced, rejected, uprooted people; and the frontier caused by communism.

As today's students seek to find new patterns of missionary obedience they need to know of your concern and support:

1. Encourage every student in your church to participate in a Campus Study-involvement Group, and to be informed about the SVM Quadrennial Conference.
2. Encourage groups within your local church to make it possible for students to attend the conference, especially prospective missionary candidates and overseas Christian students.
3. Order the study books, *Outside the Camp* and *To the End of the Earth,* and the guides from The Methodist Student Movement, P. O. Box 871, Nashville 2, Tennessee.

YOUTH WORK

ALLENE MAY FORD, *Secretary*

WORKING FOR PEACE

"BLESSED are the peacemakers: for they shall be called the children of God."

October offers excellent opportunities for youth and adult workers with youth to grow in their understanding of, appreciation for, and involvement in the peacemaking endeavors of the twentieth century.

United Nations Day—October 24

Arnold Toynbee, the eminent British historian, reminds us that this is "the first age since the dawn of history in which mankind has dared to believe its practical to make the benefits of civilization available to the whole human race." As President Eisenhower has said, "The United Nations is still the world's best hope for peace. Its record shows it is on the right track."

United Nations Week is culminated on October 24, the anniversary of the day when enough countries had ratified the charter to allow the United Nations to come into being. A refresher session on the U.N. may be offered with special emphasis given to the accomplishments during the year. It can be climaxed with a movie, a U.N. dinner where plans are made for participating in UNICEF's *Trick or Treat*. Governments, hundreds of organizations, countless groups and individuals cooperate in UNICEF to form a crusade against a child's worst enemies—hunger and disease. Self-help is the keystone of the whole enterprise. Aided countries spend more than $2.00 in cooperative programs for each $1.00 in UNICEF supplies. A UNICEF dollar goes a long way. Its usefulness increases each year. For example, $1.00 will provide one of the following:

Enough penicillin to treat twenty children suffering from yaws.

Enough antibiotics to cure 3 children of trachoma.

Enough BCG vaccine to protect 100 children from tuberculosis.

Enough DDT to protect 8 people from malaria for one year.

Enough sulfone tablets to treat a child with leprosy.

400 fish liver oil capsules.

500 large glasses of milk.

The World Friendship Groups of Girls may want to have the program on UNICEF which is scheduled for February in *From Trails to Highways*, in October. It might be helpful to have this program in October when youth will be participating in *Trick or Treat* and other observances of United Nations Week.

Know the Facts

The following booklets and pamphlets will provide helpful information on the accomplishments of the U.N. which should be known and shared. All of these materials are available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio, or from Distributing Offices.

Your United Nations and You. 5 cents; 6 for 25 cents. (Lists 25 ways the U.N. has helped you and 25 ways you can help the U.N.)

Making the United Nations a Part of Family Life. Free.

A Christian's Primer of the United Nations. 35 cents; 3 for $1.00.

A Christian's Primer of Human Rights. 35 cents; 3 for $1.00.

A Christian's Primer of Technical Assistance and Land Reform. 35 cents; 3 for $1.00.

A Christian's Primer of the U.N. and Africa. 35 cents; 3 for $1.00.

Mankind's Children—The story of UNICEF. 25 cents.

Contemporary Man and the United Nations. Compiled by Dorothy McConnell and Margaret R. Bender. 75 cents.

Show a Film. Three of Our Children.[1] Maria, a victim of polio, lives on the slopes of Mt. Olympus. Help is a long time coming to her remote village. Modjena lives in Africa. The fear of his plight—leprosy—is lifted by a "new" medicine brought by UNICEF. The modern method of a newly trained midwife is a curious innovation to the villagers of the Philippines, but a life saver to Rufino and his mother. A 16 mm, 30 minutes, black and white. Rental, $4.50.

The Children's Fountain.[2] Through the eyes of a young nurse in an orphanage we see the programs of the Turkish government to improve the health and welfare of their children, programs that are aided by UNICEF and other U.N. agencies. Saadet, our nurse, takes additional special training and becomes part of a pilot project for rural nursing. 13½ minutes. Color. Rental, $4.50.

Motivate Thought

Challenge your youth to think. Confront them with questions that require serious and imaginative contemplation. Provide them with paper and pencils. Suggest that they write down the answers. When all questions have been asked, take up the papers, redistribute them, and let answers be read anonymously. This process involves total participation, brings to the surface everybody's ideas in a way whereby no one gets credit nor blame for a single answer. You will want to frame your own questions. Some suggestions are:

1. What do you want most in life?
2. What do you envision to be the most significant thing that can happen on the face of the earth?
3. Do two-thirds of the world's children need to go to bed hungry?
4. Is peace possible?

[1] Order from The Methodist Publishing House serving your territory.

[2] Available from Association Films: Broad at Elm, Ridgefield, N. J.

CHILDREN'S WORK

———————, *Secretary*

PLANS FOR MISSIONARY EDUCATION

MONA E. KEWISH

CHILDREN'S workers should be looking forward with anticipation to the opportunities awaiting them at the beginning of a new year. By October, children are back in public schools and schedules have become a little more regulated. It is to be hoped that by this time church-school schedules and fall programs for children are also taking form.

Secretaries of Children's Work will want to attend the fall meetings of the Council of Children's Workers to help plan the year's program for children. It is at these planning sessions that the Secretary of Children's Work may be the key person to present missionary education as a part of the total program of Christian education.

Some of the you who will be working with children this year are new in your job of Secretary of Children's Work. Perhaps you have not yet attended a meeting of the Council of Children's Workers. It may be that you have no such Council in your church school. If not, you will want to work closely with those who are on the Commission on Education and other teachers who are working on plans for the children in the church school. Missionary education is a part of the unified program for children.

Plans for additional sessions should be made as early in the year as possible in order to have ample time to secure materials, train leaders, and promote an interest in missionary education. Plans for additional sessions should be a part of, not separate from, the total plan for children. As Secretary of Children's Work, you may be a teacher of additional sessions; this would be decided in the local planning group. As secretary, you should also help to promote plans for additional sessions, presenting materials and resources, and help in every way to make these additional sessions on missionary education meaningful to the children.

The 1959-1960 materials on the themes, "Africa" and "The Church's Mission in Town and Country," should be presented. The Secretary of Children's Work should have materials in hand to show other leaders for review, if they have not already seen them. She should enter into the discussion regarding the best time to hold additional sessions, the leadership, and the materials to be used during these sessions in missionary education.

Although additional sessions may be held any time during the year, teachers find the children's response to mission study is often more effective if held in January, February, and May. These are the months when more resources are available in THE METHODIST WOMAN, and *Child Guidance in Christian Living*. These are the months when church-school lessons are related to the missionary themes. These are also the months when other groups in the local church are more likely to be having their study on "Africa" or "The Church's Mission in Town and Country." Missionary study has greater meaning when it becomes a family study, and when children can relate some of the things they are learning to some of the things other members of their family are saying and doing.

The current issue of WORLD OUTLOOK, October, 1959, has pictures and stories on "The Church's Mission in Town and Country." The entire magazine is devoted to the broad coverage of this theme on home missions. For special material on "Africa," see the May, 1959, issue of WORLD OUTLOOK and July-August issue of THE METHODIST WOMAN.

Audio-Visual Materials

The following Audio-Visual materials are available from The Methodist Publishing House serving your territory:

FILMSTRIPS: "Africa"

Tumba of Africa. (Primary-Junior) visualizes the daily life and customs in Africa, and shows how the church helps Tumba's family as they move from their tribal village to a bustling city. Reading script. Sale, $6.00.

Somba, Boy of Africa. (Primary-Junior) Photographed in Liberia. Shows life of a boy in an African village and mission school. 57 frames. Reading script. Black and white. Sale, $3.00.

Albert Schweitzer. (Junior) The life story and work of this doctor and minister. 50 frames. Sale, with reading script, in color, $3.00. Sale, color, with record, $9.00. (Narration on 33⅓ rpm record)

FILMSTRIPS: "The Church's Mission in Town and Country"

Town and Country Cousins. (Primary-Junior) Filmstrip tells the adventures of rural children as they invite their city friends to share activities of the harvest festival. Reading script. Sale, $6.00.

Peter, Flying Eagle (Primary-Junior) An American Indian boy learns to make friends in the city church. 65 frames. Reading script, $5.00.

A Puppy for Jose. (Junior) This story is about Jose who takes care of his sister while his parents work. Jose longs for a puppy. Church friends help him get one. (Photographed in a migrant camp.)

An enlarged listing of Audio-Visuals recommended for use with children may be secured by writing directly to: Office of Visual Education, Woman's Division of Christian Service, 150 Fifth Avenue, New York 11, New York.

WESLEYAN SERVICE GUILD

LILLIAN A. JOHNSON, *Secretary*

Prayers of African Women

Excerpts from the booklet *Every Day Work Prayers*, published by the Central Mission Press in native languages. These prayers were translated by Mrs. Ira Gillet to show how they relate to daily life.

• When I open the door of my house, I pray, Lord, that you will also open the door of my heart and come in and stay with me.

• I pray to you, Lord, that while I wash the clothes you will also wash my heart so that it will be white like the mist.

• While I sweep my house I pray to you, Lord, that you will sweep out all the bad things of my heart so that it will be clean.

• When I buy oil at the store I pray, Lord, that you will make me wise as were the wise virgins who had extra oil in their vessels.

• O Lord, I pray that when I receive a letter or send a letter you will add to my faith so that I may communicate with you.

• When I go to the spring for water I pray, Lord, that you will give to me the water of life, so that I may drink of it and not thirst again.

• When I light my lantern I pray, Lord, that you will give to me the light of your truth to enlighten my heart; and that whatever I may do will be merciful and like this light which I put on the table; that it may enlighten others.

• When I water the garden I pray that you, Lord, will pour your spirit into my heart, so that I may bear good fruit.

• While I boil the water for cooking I pray Lord, that you will give me a spirit like fire which will warm my cold heart, so that it will be a burning heart to serve you.

"Hymns are poems addressed to God and are among man's oldest writings. They are sung in 1,200 tongues around the world, and if the Bible were to be destroyed we would still retain all of its truths in our Christian hymns."

—Dr. Bliss Wiant, Director of Music, Division of the Local Church, Board of Education, Nashville, Tennessee.

JANUARY IS GUILD MONTH—PLAN NOW

Mrs. William Moore, secretary of the Wesleyan Service Guild for North Alabama Conference, sent the following report on the observance held last year in her home church.

On the last Sunday evening of January, the Wesleyan Service Guild of the Winfield Methodist Church, Winfield, Alabama closed a month of Guild emphasis and publicity with a special service at the regular worship hour in the church sanctuary. Previous to the special service, the pastor had given a portion of the church bulletin each Sunday of the month to explanations, goals, and achievements of the Woman's Society of Christian Service and the Wesleyan Service Guild, in home and foreign fields.

The service began with the Guild members coming into the sanctuary as a group and occupying reserved front pews. Following congregational hymn singing and a prayer of consecration and dedication by the pastor, the junior choir, whose director, is an active member of the Wesleyan Service Guild, furnished the prayer response and featured one of the members in a solo number.

The president of the Wesleyan Service Guild, gave an interpretation of the beautiful worship center which was the Guild emblem, framed by a lovely floral arrangement, complimentary in color and styling to the emblem. She then led the Guild members, (approximately thirty in number), in the Ritual. The adult choir director, a Guild member, sang the Guild hymn. The president then gave a short summary of Guild accomplishments, and pointed with pride to its continued and steady progress. She announced that the Wesleyan Service Guild honored one of its members each year with a life membership. The recipient of this year's honor was called to the platform and given a certificate and life membership pin, as she was cited for her untiring work through the years, in special offices or on some committee of the local Guild, as well as for her service as an assistant church-school teacher, and Communion steward. Seven other life members were present and recognized.

The pastor gave final emphasis to the special program with a message on our challenge to discipleship. He pointed out the concern of Jesus for the weak, forlorn, sick, and sinful peoples of the world, and likened in comparative manner, the concern of Christian women for people of the world today. He stated the dramatic command of Jesus, "If any man would deny himself, let him take up his cross and follow me," and admonished the group to continue in devout Christian service needed so much today.

SPIRITUAL LIFE RETREAT

Binghamton District, Wyoming Conference

Purpose: To translate into detailed pattern of action the Spiritual Life goals as adopted by the Standing Committee of the Northeastern Jurisdiction.

PROGRAM DEVELOPMENT

The Spiritual Life Retreat sponsored by the four Guilds of Binghamton District did not "just happen," rather it was the outcome of (a) long-range planning and (b) prayerful motivation.

STEPS IN GROUP PLANNING

A. Pre-Planning
  1. Meeting of the District Guild Standing Committee
    A. A two-hour committee meeting held in a private home
      (1) Every member was present
      (2) Supper and fellowship followed
    B. Every year Binghamton District holds at least three district rallies, each giving specific emphases to a special line of work
      (1) Christian Social Relations
      (2) Missions
      (3) Spiritual Life
    C. Projected idea of a two-day Spiritual Life Retreat to take the place of a district rally was proposed
      (1) Discussion followed:
        (A) Place
        (B) Possible cost
        (C) Transportation
        (D) Total cost
        (E) A vital program
    D. Idea enthusiastically received *but* careful study necessary
    E. Action postponed for two weeks awaiting the reports of findings from the study groups
    F. Subcommittee appointed:
      (1) Bus transportation
      (2) Inn reservations
      (3) Finance
      (4) Program

B. General Planning
  1. Two weeks later—A second meeting of the standing committee
    A. Subcommittee reports
      (1) Bus transportation
      (2) Possible dates for inn reservation
      (3) Each Guild willing to underwrite an equal share of expense involved
      (4) Jurisdiction Spiritual Life recommendations—a suggested program
    B. A unanimous affirmative decision

C. Specific Planning
  1. Appointment of action committees
    A. Program
    B. Publicity
    C. Arrangements
    D. Transportation

D. Program Planning
  1. Two weeks later—Program committee met
    A. Specific and detailed program outlined
    B. Briefing of group leaders
      (1) A specific outline for each group leader
      (2) A specific outline for each of the four groups

E. Outcome
  1. Numerical
    A. Total number Guild members in district—103
    B. Total number attending retreat—107
    C. Every Guild in district represented
    D. Out-of-conference guests —13
    E. Every district in conference represented
  2. Spiritual
    A. Renewed spiritual radiance
    B. Broadened horizons of potential power
    C. Pattern for action on local Guild level
  3. A few quotes from letters of commendation:
    A. "Program beautifully handled."
    B. "Never a hurried moment."
    C. "Time to weigh and ponder the thoughts presented."
    D. "A great spiritual challenge to me personally."
    E. We were honored to be included in such an outstanding program."
    F. "The retreat was a bold venture in faith and a huge success."
    G. "The quiet restful atmosphere of the place created a perfect setting for a spiritual retreat."
    H. "You women did a splendid job in creating a proper atmosphere for a spiritual retreat. Spiritually we received much inspiration."
  4. Attitudes and understanding
    A. Great faith *plus* careful planning bridges the seemingly impossible
    B. Clearly defined purposes *plus* consecration challenges complete devotion
    C. Attempt great things for God then give Him the glory for the outcome

CHECK LIST ON MEMBERSHIP EMPHASIS

Based on "Membership Emphasis," November, 1957, issue

I. *Surveying Membership Possibilities*

1. Do you have an up-to-date list of the employed women who are church members but who are not active in church groups?
2. Have you made a survey of the community for prospective members?
3. Have you visited schools and colleges to find names of teachers who have moved into the community?
4. Have you made contact with the Y.W.C.A. residence, nurses' residences, and other residence halls or rooming houses for women?
5. Have you made a survey of industrial plants for names of women not affiliated with any church?
6. Have you made contacts with stores to find names of clerks?
7. Do you keep in touch with the women on the church prospect list?

6 to 7—excellent 4 to 5—good
3—fair less—poor

II. *Publicity*

1. Do you use newspapers and church bulletins to publicize Guild activities?
2. Do you place a card and telephone number in residence halls and places where women are employed?
3. Do you have a poster on the bulletin board in the church or do you have a special bulletin board in the church for Guild events?
4. Do you distribute the leaflet, "Woman Who Work" to prospective members?

4—excellent 3—good
2—fair less—poor

III. *Enlisting New Members*

1. Do you make contact with women before they have fall and winter schedules arranged?
2. Do you make personal contacts with prospective members?
3. Do you make an effort to enlist high-school seniors and other young women going into their first jobs?
4. Do you acquaint newcomers to the community with the program of the Guild?
5. Do you make a special effort to reach those who are not members of a church?
6. Do you make women of *all* ages feel wanted and welcome?

6—excellent 4 to 5—good
3—fair less—poor

IV. *Fostering Fellowship*

1. Do you bring new members into the program and keep every member working?
2. Do you make new members feel at home?
3. Do you help new members feel that the group is theirs and that they have as much responsibility for the fellowship as older members have?
4. Do you furnish transportation to meetings when necessary?
5. Do you arrange for someone to meet the new member at the door, or before she enters the place of meeting?

5—excellent 4—good
3—fair less—poor

V. *Orientation*

1. Do you use the Service Activity Cards?
2. Have you used the leaflet, *Women Who Work?*
3. Have you used the leaflet, *The Wesleyan Service Guild?*
4. Do you use the *Membership Card?*
5. Do you give information regarding the purpose and goals of the Wesleyan Service Guild?

5—excellent 4—good
3—fair less—poor

VI. *Special Features*

Do you have the following special features in your program?

1. Lenten Breakfast
2. Saturday Apart (Day Apart)
3. Neighborhood Evenings at Home
4. Guild Sunday in January
5. Dramatic Pledge Service
6. Impressive Installation Service
7. Reception for new members
8. Field Trip With a Mission

7 to 8—excellent 5 to 6—good
4—fair less—poor

VII. *New Possibilities*

1. Have you investigated the possibility of a World Friendship Group?
2. If your unit is large, have you given serious consideration to a second unit?
3. Have you investigated the possibility of a Guild unit for young women if you are not reaching them in your present pattern?
4. Have you investigated the possibilities of noon meetings in industrial plants where women stay for lunch?
5. Have you tried dividing into Interest Groups for extra activities?

List new ideas you have tried during the last year and take one point for each successful one.

In a unit of 35 or over:
5 or more—excellent 4—good
3—fair less—poor

In a smaller unit:
4—excellent 3—good
2—fair less—poor

VIII. *Evaluation*

1. Is there a good spirit in your unit?
2. Is the program worthwhile and attractive?
3. Is there a *real* job for everyone to do?
4. Is the program Christ-centered?
5. Is the fellowship inclusive?
6. Have you had some sort of evaluation so that you can find out what new members think of the program?
7. Do you keep a constant evaluation to find if the program should be changed?
8. Do your members *really* want new members?

7 to 8—excellent 5 to 6—good
3 to 4—fair less—poor

LITERATURE and PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager and Secretary of Literature*
7820 Reading Road, Cincinnati 37, Ohio

BRING GOOD NEWS

THE Revised Standard Version, in Luke 2:10, records the angel's words, "Be not afraid; for behold, I bring you good news of a great joy . . ."

Today the daily press headlines bad news. Disaster and catastrophe blacken the front pages. All seems dark, dreary, and without hope. In contrast to this bleak picture is the good news of "Woman's Role in Changing Africa" in the May issue of WORLD OUTLOOK. We are reminded in this article that the African matron and the American missionary stand side by side to symbolize joint responsibility in bringing the African world to Christ. And again, "The place of Christian-nurtured African women is becoming more significant as Africa takes part in the community of nations and the fellowship of the church."

"A World-Minded Family" in the June issue of THE METHODIST WOMAN is a heart-warming good news account of the world interest and concern of the residents of Brooks-Howell Home in Asheville, North Carolina. Their service to The Methodist Church totals more than 270 years in India, Africa, Malaya, China, Japan, Korea, and the United States. They continue, though retired, to spread the good news in a variety of ways.

We approach the October month of renewal with high hopes that not a single subscriber be lost. The April drive for new subscriptions was most gratifying. A long list of names of churches and the secretaries who secured five or more new combination subscriptions appeared in the September issue of THE METHODIST WOMAN: another list is in this issue. This wonderful increase is most satisfying. However, unless we secure all of our October renewals, and renewals each month as they fall due, we will defeat our purpose as sharers of good news. THE METHODIST WOMAN and WORLD OUTLOOK bring good news in the face of world's tragedies, because they bring accounts of great progress in Christ's name.

Your part as the Secretary of Literature and Publications is to place this good news in the hands of every member of your church and, having secured new subscriptions, retain all renewals. We are proud to work with you as a bearer of good news.

Literature Highlights

Mrs. H. C. Pletz, Secretary of the Wesleyan Service Guild of the South Central Jurisdiction, presented a program of special interest to all those whose flair for literature is a consuming passion. The theme of the program was *It's Worth Your Life* and on the cover of the program appeared the Guild Hymn, as it appears on the Guild Hymn Card, which has in addition the music of this great hymn in a convenient purse-sized card at 2 cents, 25 for 40 cents.

The first afternoon the program title was taken from a pamphlet on Town and Country Work called *Commissioned to Serve,* which sells at 50 cents. That evening the title of a free leaflet on India, *Towards Abundant Life,* became the theme of the evening.

On Saturday morning the subject, *Comes the Dawn,* lifted the booklet of that name by Mrs. Eunice Dodge, which sells at 65 cents and tells of the work of The Methodist Church in Africa south of the Sahara.

Understanding My Bible, a 15-cent booklet offering many helpful suggestions for Bible study, was the subject handled by Dr. Nels Ferré in the Bible study hour.

Your U.N. and You, a 5-cent leaflet, with *I Lift My Lamp,* at 25 cents, were the subjects which followed, introducing Christian Social Relations emphases and presenting home and foreign missionaries.

Using the title of a 20-cent play, *Best in the Business,* the year's approved studies were introduced Saturday evening at Vespers, and in the evening address was lifted the thought, *My Heart an Altar and Thy Love the Flame,* and literature-minded folks thought of Maude White Hardie's service of intercession at 15 cents. The pledge service was captioned *What Does the Lord Require of You* and the free leaflet on human rights came to mind. The free leaflet on deaconess work, *A Calling to Fulfill,* served as the closing morning theme and at the morning worship service, *We, the Church,* 15 cents, brought a real benediction in the thought of the 3-cent leaflet, *Say a Prayer With Me Before You Go.*

Sincere congratulations to these Guilders and their literature learning.

All literature mentioned in the above article may be ordered from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

HONOR ROLL

(Continued from September issue)

Missouri

IMMANUEL CHURCH, Canton; Mrs. Lee H. Schlager
MISSOURI METHODIST CHURCH, Columbia; Mrs. N. W. Burton
FAIRVIEW METHODIST CHURCH, Jackson; Mrs. Nola E. Mizell
GARLAND AVENUE METHODIST CHURCH, Kansas City; Mrs. Cassie Staley

PASEO METHODIST CHURCH, Kansas City; Mrs. Georgia Lindsay
LACLEDE METHODIST CHURCH, Laclede; Mrs. Marshall Leavitt
LOTAWANNA COMMUNITY CHURCH, Lee's Summit; Mrs. Nadine Withrow
MARSHALL METHODIST CHURCH, Marshall; Mrs. W. M. Huston
NEOSHA METHODIST CHURCH, Neosha; Mrs. Gene Peoples
ZION METHODIST CHURCH, Owensville; Mrs. A. Rauter
FIRST METHODIST CHURCH, St. Joseph; Mrs. Gus Johne
BELLEFONTAINE METHODIST CHURCH, St. Louis; Mrs. George Wilcoxen, Jr.
EPWORTH-WINSOR METHODIST CHURCH, St. Louis; Mrs. E. M. Hobelmann
KINGSHIGHWAY METHODIST CHURCH, St. Louis; Mrs. W. Schrumpf
NORMANDY METHODIST CHURCH, St. Louis; Mrs. A. D. Shelman
UNIVERSITY METHODIST CHURCH, St. Louis; Mrs. John E. Gilliam
FIRST METHODIST CHURCH, Savannah; Mrs. Donald L. Bowland
FIRST METHODIST CHURCH, Sikeston; Mrs. Raymond Oakes
THE METHODIST CHURCH, Van Buren; Mrs. Octa Henson
WEBSTER HILLS METHODIST CHURCH, Webster Grove; Mrs. Ronald Peterson
FIRST METHODIST CHURCH, West Plains; Virginia Dovell

Montana

FT. BENTON METHODIST CHURCH, Ft. Benton; Mrs. Fred H. Worrell
GREAT FALLS METHODIST CHURCH, Great Falls; Mrs. Jennie A. Warner
FIRST METHODIST CHURCH, Livingston; Mrs. T. W. Dryman
FIRST METHODIST CHURCH, Scoby; Mrs. Maude E. Leibrand

Nebraska

ST. JAMES METHODIST CHURCH, Bellevnue; Mrs. Ralph Tift
HARVARD METHODIST CHURCH, Harvard; Mrs. Edmund Bieck
EPWORTH METHODIST CHURCH, Lincoln; Mrs. William R. Keane
FIRST METHODIST CHURCH, Morrill; Matilda J. Etzel
FIRST METHODIST CHURCH, Norman; Mrs. Ronald Lower
AMES AVENUE METHODIST CHURCH, Omaha; Mrs. W. H. Mitchell

New Hampshire

MILAN METHODIST CHURCH, Milan; Mrs. Kenneth Lemaster

New Jersey

CALVARY METHODIST CHURCH, Dumont; Mrs. Mildred Ross
DUNELLEN METHODIST CHURCH, Dunellen; Mrs. Elmer Apgar
WEST FARMS METHODIST CHURCH, Farmingdale; Mrs. Alice Kirk
FLEMINGTON METHODIST CHURCH, Flemington; Mrs. Wiley Reading
MADISON METHODIST CHURCH, Madison; Mrs. Judith R. Shook
ST. PAUL'S METHODIST CHURCH, Ocean Grove; Mrs. Ellis Pierce
RIDGE METHODIST CHURCH, Ridgewood; Mrs. H. S. Lavery
BETHESDA METHODIST CHURCH, Swedesboro; Mrs. Florence L. Kragler

New Mexico

GRACE METHODIST CHURCH, Alamogordo; Josephine Dudley
CENTRAL METHODIST CHURCH, Albuquerque; Mrs. F. W. Shepard
FIRST METHODIST CHURCH, Carlsbad; Mrs. A. L. Smith
FIRST METHODIST CHURCH, Hobbs; Mrs. H. G. Garnett
FIRST METHODIST CHURCH, Jal; Mrs. Burton M. Dennis

New York

TRENTON METHODIST CHURCH, Barneveld; Mrs. Roy Jones
THE METHODIST CHURCH, Broadalbin; Mrs. LeRoy Cleveland
ST. PAUL'S METHODIST CHURCH, Brooklyn; Mrs. Arthur Kear
FIRST METHODIST CHURCH, Elmira; Mrs. David Smith
COMMUNITY METHODIST CHURCH, Ozone Park; Mrs. George L. Jensen
VALLEY METHODIST CHURCH, Spring Valley; Janet Borchers
VALHALLA METHODIST CHURCH, Valhalla; Mrs. C. Link
FIRST METHODIST CHURCH, Watts Flats; Mrs. Mabelle Carr
WYOMING METHODIST CHURCH, Wyoming; Mrs. Wallace Osterman

North Carolina

SALEM METHODIST CHURCH, Albemarle; Mrs. M. L. Sides, Jr.
GILES CHAPEL, Asheboro; Mrs. James B. Beane
HIGGINS MEMORIAL METHODIST CHURCH, Burnsville; Mrs. Ernest J. Banner
BIG SPRINGS CHURCH, Charlotte; Mrs. E. J. Brinkley
HICKORY GROVE CHURCH, Charlotte; Mrs. R. C. Dellinger
MOUZON METHODIST CHURCH, Charlotte; Mrs. George B. McLellan
ST. JOHN'S METHODIST CHURCH, Charlotte; Mrs. Annie League
DUKE MEMORIAL METHODIST CHURCH, Durham; Mrs. G. W. Vick
FIRST METHODIST CHURCH, Granite Falls; Mrs. William Jones Icard
WEST MARKET STREET METHODIST CHURCH, Greensboro; Mrs. Raymond A. Smith
MARCUS METHODIST CHURCH, Jackson Springs; Mrs. Ray Harris
JAMESVILLE METHODIST CHURCH, Jamesville; Irene E. Blount
MIDWAY METHODIST CHURCH, Kannapolis; Mrs. A. C. Dagenhart
FIRST METHODIST CHURCH, Laurinburg; Mrs. F. H. Biddell
HAYES BARTON CHURCH, Raleigh; Mrs. G. M. Preddy
RICHLANDS METHODIST CHURCH, Richlands; Mrs. Leon W. Sylvester
ROBERDEL METHODIST CHURCH, Rockingham; Mrs. Willie Reynolds
FIRST METHODIST CHURCH, Rocky Mount; Mrs. J. T. Braswell
TRINITY METHODIST CHURCH, Sanford; Mrs. William Jeffries
TRINITY METHODIST CHURCH, Wilmington; Mrs. D. C. Watson
ARDMORE METHODIST CHURCH, Winston-Salem; Mrs. Charles Anglin, Jr.
KONNOAK HILLS METHODIST CHURCH, Winston-Salem; Mrs. John Rumley

North Dakota

FAITH METHODIST CHURCH, Fargo; Mrs. Jack Carter
CHARLES WESLEY BURNS METHODIST CHURCH, Mandan; Mrs. William J. Bragg

Ohio

ADA METHODIST CHURCH, Ada; Mrs. F. A. Huston
FIRST METHODIST CHURCH, Batavia; Mrs. Maynard Kruger
CAMBRIDGE METHODIST CHURCH, Cambridge; Mrs. T. R. Rutledge
FIRST METHODIST CHURCH, Canton; Mrs. Maurice Hazlett
TRINITY METHODIST CHURCH, Chillicothe; Mrs. Wilbur E. Goist
FOREST CHAPEL METHODIST CHURCH, Cincinnati; Mrs. William Thomas
MT. HEALTHY METHODIST CHURCH, Cincinnati; Mrs. Harriett Nettles
WESTWOOD METHODIST CHURCH, Cincinnati; Mrs. Marsden Gribble
COLUMBIA METHODIST CHURCH, Columbia Station; Mrs. Esther Britton
BEXLEY METHODIST CHURCH, Columbus; Mrs. L. A. Phillips
MAPLE GROVE METHODIST CHURCH, Columbus; Mrs. Paul A. Dorsey
MAYNARD AVENUE METHODIST CHURCH, Columbus; Mrs. John L. Nigh
MICHIGAN AVENUE METHODIST CHURCH, Columbus; Mrs. Dorothy Stoessel
SHEPHARD METHODIST CHURCH, Columbus; Mrs. Clair Crock
TRINITY METHODIST CHURCH, Columbus; Mrs. Richard Aue
EPWORTH METHODIST CHURCH, Dayton; Miss Minnie Gault
MCKINLEY METHODIST CHURCH, Dayton; Mrs. June Armstrong
ST. PAUL TRINITY CHURCH, Elmore; Mrs. Mary Wagoneer
FAIRBORN METHODIST CHURCH, Fairborn; Mrs. J. W. Maddox
FINDLAY NORTHVIEW METHODIST CHURCH, Findlay; Mrs. Virdon Lease
FIRST METHODIST CHURCH, Greenfield; Mrs. C. L. Rinard
GREENVILLE METHODIST CHURCH, Greenville; Mrs. Velma Lindstrom
GRACE METHODIST CHURCH, Lima; Mrs. Gene McClellan
SHAWNEE METHODIST CHURCH, Lima; Mrs. Lawrence Spyker
MARION WESLEY METHODIST CHURCH, Marion; Mrs. Muriel Pletcher
MEEKER METHODIST CHURCH, Meeker; Nellie Gamble

First Methodist Church, New Lexington; Miss Clara Williams
First Methodist Church, Richwood; Mrs. W. C. Spain
First Methodist Church, Sidney; Mrs. B. D. Heck
First Methodist Church, Solon; Mrs. Donald Cook
Epworth Methodist Church, Toledo; Maude Brown
Monroe Street Methodist Church, Toledo; Mrs. Frank Wiley
Zion Methodist Church, Toledo; Mrs. John A. Wilson
Uniopolis Methodist Church, Uniopolis; Mrs. Jean Gesler
Wesley Methodist Church, Van Wert; Mrs. Glen Coleman
West Austintown Methodist Church, West Austintown; Mrs. Roy Bish
Huffman Memorial Church, West Milton, Mrs. Harry H. Harris
The Methodist Church, Wilmington; Mrs. Stanley E. Harris
First Methodist Church, Xenia; Mrs. W. H. Thornhill
Central Trinity Methodist Church, Zanesville; Mrs. Harry Scott
Grace Methodist Church, Zanesville; Mrs. D. A. Mahaney

Oklahoma

Alex Methodist Church, Alex; Mrs. John Frick
Braman Methodist Church, Braman; Mattie Franks
First Methodist Church, Cherokee; Mrs. H. H. Jay
Old Cedar Church, Finley; Betty Baker
Orva Mathis Memorial Church, Hooker; Mrs. Jack L. Flynt
St. Stephen's–McFarlin Methodist Church, Norman; Mrs. E. E. Byrn
Christ Methodist Church, Oklahoma City; Mrs. J. O. Dinwiddie
Second Methodist Church, Oklahoma City; Mrs. J. E. Henderson
Wesley Methodist Church, Oklahoma City; Mrs. G. K. Goodrich
St. Luke's Methodist Church, Oklahoma City; Mrs. Luke Barrett, Jr., and Mrs. W. H. Regian
Talihina Methodist Church, Talihina; Mrs. Teola Durant
Will Rogers Memorial Church, Tulsa; Mrs. Stanley Barnes

Oregon

First Methodist Church, Eugene; Mrs. Russell E. Cook
Trinity Methodist Church, Eugene; Mrs. Russell Razor
West Salem Church, Salem; Mrs. C. G. Scherich

Pennsylvania

Siloam Methodist Church, Boothwyn; Mrs. J. H. Phillips
Trinity Methodist Church, East Lansdowne; Miss Eva M. Jolly
First Methodist Church, Ellwood City; Mrs. Charles Adams, Sr.
First Methodist Church, Indiana; Mrs. Ralph Snyder
Fairless Hills Methodist Church, Levittown; Mrs. C. Raymond Kirk
First Methodist Church, McKeesport; Mrs. Clyde V. Jones
First Methodist Church, New Brighton; Miss Mildred Thompson
Calvary Methodist Church, Pittsburgh; Mrs. Beverley Faizey
Laketon Heights Methodist Church, Pittsburgh; Mrs. Stanley F. Hoffman
The Methodist Church, Snow Shoe; Mrs. Marie Hall
First Methodist Church, York; Mrs. Joseph B. Cook

South Carolina

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St. John's Methodist Church, Ft. Mill; Mrs. Olin J. Collins
Leesville Methodist Church, Leesville; Mrs. Edythe B. Sygert
Lexington Methodist Church, Lexington; Mrs. Sam A. George
New Zion Methodist Church, New Zion; Mrs. Marion O. Evans
Starr Methodist Church, Starr; Mrs. Frank D. Thompson

South Dakota

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The Methodist Church, Oelrichs; Mrs. James Williams
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(*Continued in November issue*)

THIS YEAR THERE ARE TWO

by HILDA LEE DAIL

So many of you bought the LIT-LIT Christmas card last year that the sales doubled over the previous years. So now you have a choice of two cards for your 1959 Christmas greeting.

One is from Africa—*Madonna and Child*—a wood carving by David Chituku from Southern Rhodesia.

Choose this if you would like to link your greeting to the Africa study year.

When the Queen Mother visited Rhodesia she bought one of the plaques carved by this young talented Christian artist whose work has an undisputed authenticity about it. Note the typical house of the village chief, the gloriosa lilies which bloom at Christmas time. The picture has a kind of global roundness.

The card, 5 x 5¼ inches, is in rich color with ample space for messages to be written on soft finished paper. A background of natural weave is used to match the meaty rough quality of the wood carving.

And the one from China—*The Wondrous Gift*—a watercolor painting by I-ching Ku.

Mrs. Ku, using traditional symbols, has painted a tender, peaceful scene in three panels, the left and right ones of shepherds and wise men folding over to protect the scene of the Holy Family in the center. The cover of the card carries a greeting in English and Chinese.

Mrs. Ku, now living in New York since coming from Hong Kong in 1955, has received wide attention for her work. She has done illustrations, murals, and Christmas cards for the Council on Christian Literature for Overseas Chinese in Hong Kong.

With your selection of the Chinese card you can remind your friends that the Chinese Christian Church is still very alive.

Whether you choose Africa or China or both, when you use LIT-LIT Christmas cards you are sending a greeting which is also a gift to help some adult learn to read. For the sale of these greetings provide additional funds for the World Literacy and Christian Literature program in more than fifty countries in cooperation with thirty-nine church boards and agencies.

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• "Madonna and Child"

• Mrs. I-ching Ku

• "The Wondrous Gift"

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HELPS FOR YOUTH

From Trails to Highways. Twelve programs and worship services for a World Friendship Group of Girls in the Methodist Youth Fellowship, for September, 1959 through August, 1960. This series of programs and worship services is exceptionally well-written. The work of the Woman's Society of Christian Service is cleverly presented. Enrichment material for Woman's Society study classes and circles abounds in this publication which is valuable not only for youth, but also for adult groups. 75 cents.

Methodist Youth Fund Map. A map showing types of work related to this fund. $1.00.

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Sing It Again. Old favorites and new songs, some from other lands, provide good fellowship singing. 30 cents; 20 for $5.00.

Guidebook for Workers With Youth. Cloth, 75 cents; paper, 50 cents.

Handbook of the Methodist Youth Fellowship. Information on the MYF. Paper, 75 cents.

Youth Planbook, 1959-60. Free.

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Effective November 1, 1959

All mail orders for literature formerly handled by the Distributing Office at 150 Fifth Avenue in New York City, should be directed to **Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio,** where we will be most happy to serve you. This change is necessary because the new location of the Board of Missions has no provision for the sending of mail orders for literature.

If you are in New York and wish to secure material for your Woman's Society of Christian Service, you may visit the new office of the Board of Missions on the thirteenth floor of the Interchurch Center, 475 Riverside Drive, New York. There you will find available all the free and paid literature bearing the imprint of the Woman's Division of Christian Service and all the study books formerly handled by the Distributing Office.

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